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# THE DOCTRINE OF THE HOLY WEEKLY SABBATH:

Wherein is discovered the true ground, and the time of the first Institution; the nature of the Law binding man to keepe and sanctifie it, and the necessity as of the observation of it on the seventh and last day of the weeke *in the time of the Old Testament; so of the removing* of it to the first day now under the Gospell.

ALSO

*Besides the speciall duties necessarily required for the due Sanctification thereof, these two profitable points are proved by demonstrations out of GODS Word.*

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First, That the Lord Christ God and Man, is the Lord of the Sabbath, on whom the Sabbath was first founded, and by whom it was changed from the last to the first day of the week; and is on that day unchangeably to be kept by all true Christians, untill they come to the eternall rest in Heaven, after the generall resurrection.

Secondly, That the faithfull under the Gospell are as necessarily bound to keep the weekly Sabbath of the Lords day, by vertue of the fourth Commandement, as the Fathers under the Law were bound to keepe the seventh day.

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*Delivered in divers Sermons by* GEORGE WALKER *B.D. and Pastor of St.* John Evangelists *Church in* LONDON.

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LEVIT. 19. 30. *Yee shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord.*

Printed at London by *G.M.* for *John Bartlet*, at the signe of the gilt Cup, neare S. *Austins* Gate in Pauls Church-yard. MDCXLI.

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# TO THE RIGHT HONOVRABLE AND NOBLE *Lords* FRANCIS *Earle of* BEDFORD, *Robert* Earle of *Warwick*, *William* Viſcount *Say* and *Seale*, *Edward* Viſcount *Mandevile*, *Robert* Lord *Brooke*, *John* Lord *Roberts*, and the reſt of the Honourable Lords Committees in the upper houſe of the high Court of *Parliament*, *Grace and Peace with multiplicity of all Beſſings temporall and eternall.*

*Moſt Noble* LORDS,

THat which the learned Doctours of the *Jews* doe ſay of their *Maſorah*, to wit, *That it is an hedge or defence to the Law.* We Chriſtians may more truly ſay of our weekly *Sabbath*, the *Lords day*, *that it is the hedge of defence to true Chriſtian Religion.* For as their *Maſorah* (which was their Annotations upon all the Scriptures of the old Teſtament, ſhewing the genuine reading and ſignification of every word in the Hebrew text, with what pricks, vowels and accents it ought to be, and was anciently written and read by *Moſes* and the Prophets, and by tradition from *Ezra*, and other ſucceeding Fathers in all ages delivered over unto them) did ſerve as an hedge and fence to keep the Scriptures of the old Teſtament pure from all corruption and alteration, ſo that if any *Scribe* did in writing any copy of them, omit or adde one word or letter; or alter and change any vowell, point or accent, his errour might eaſily by the notes and rules of their *Maſorah* be diſcerned and amended: So the *Lords* holy week-

לַתּוֹרָה
וֹדֶת סְיָג
מַם

*Maſoreth ſepes legi.*

ly Sabbath being rightly observed according to the Law of God, and the first institution and sanctification of it, that is, First, by cessation and rest from all worldly cares, and all secular affairs (in respect whereof it is called in Scripture, שַׁבָּת *Sabbath*, that is, rest and cessation.) Secondly, by devoting it only to the worship and service of God, and by sanctifying it with preaching, reading and hearing of the word, prayer, meditation, and other works of piety and exercises of true Religion (in which respect it is called the *Lords day*, that is, the day of the *Lord Christ*, consecrated to his honor, and to the service and worship of God in his name.) It is most certainly (as we find by experience) a strong hedge and fence to true Christian Religion, by which true piety, and the true knowledge and worship of God, and true Faith in Christ, are upheld, maintained, increased and continued among all Christian nations from generation to generation. Without observation of this weekly *Sabbath*, and keeping this day of the Lord Christ holy, by holy assemblies, the publik and private worship of God, the knowledge of Christ, the memory of our Redemption by him, and of his finishing and perfecting that great work, and resting from it in his resurrection, the publike preaching, reading and hearing of the word, and all other exercises of Christian religion, which are the most effectuall ordinary meanes of grace and furtherances to eternall life and blessednesse would undoubtedly grow out of use, and at length utterly decay and vanish. This consideration did move me to insist more largely upon this subject, and to make many Sermons upon that Text, *Gen.* 2.2,3. which briefly relates the first institution of the *Sabbath* on the seventh day in the first weeke of the world; and Gods blessing and sanctifying of every seventh day in every week to be an holy *Sabbath* to his people. Out of which Sermons first publikly preached to mine owne peculiar flocke, I did afterwards compose this Treatise at the importunity of some of my best affected hearers, and imparted severall written copies of it unto divers of them, having at that time no hope to get it licensed for the Presse. For by Gods speciall providence I having handled the doctrine of the Creation, out of the 1. *Chap.* of *Genesis*, was by my order of preaching and expounding of that Scripture, led along and brought to this Text, concerning Gods sanctifying of the seventh day, at that very time when a book of liberty for sports on the Lords day, was by the Bishops in every Diocesse sent to every Parish Church, and commanded to be publickly read by every Minister in time of divine Service in the audience of all

the

the people: And because I proceeded to handle this subject, as the order of my text did lead me; and durst not balk that part of Gods word; I was three severall times convented before my Ordinary, and admonished under paine of suspension, to proceed no further in this doctrine, not for any errour which could be objected against any part or passige in it; but only because the times would not beare it; And because I did not hold it fit nor safe for me to obey man rather then God by concealing from my flock any part of Gods truth, and shunning to declare unto them the whole counsell of God; I have undergone the high displeasure of that Primate to whose jurisdiction my Church doth belong, who upon divers false informations of catchers, which have bin imployed to entrap me in my words that they might have something wherof to accuse me, hath caused me to be convented before the Kings Majesty, and the Lords of his Honourable Privy Counsell, and hath charged and accused me to be a Preacher of factious and seditious Doctrine, and for many years the great troubler of the City of *London*: Wherupon I was committed close prisoner for two and twenty weeks, and through close custody was by sickness brought neare unto death, and could not obtain so much liberty as to be confined to the limits of my brothers house for the safety of my life, upon bayle of a 1000 pound given, untill by the testimony of fifty five Neighbour Ministers of best report in and about the City, I was declared to be innocent and free from all the crimes of which I was accused. Now blessed be God for your happy Assembly in this most hopefull *Parliament*, by which I have been eased of my strait bonds, and the times are so changed, that this Treatise, and divers others of my labours are licensed to passe by the Presse into the publik view of the world. I should not have dared to commend it to the sight, and grave Judgement of your Honours; If your godly Zeale for the sanctifying of the *Lords day*, and for the honouring of the name of the *Sabbath* (which appeared most evidently to us all, who of late were present at the time when that scandalous libell, intituled, *Sunday no Sabbath*, was most accurately and judiciously sifted and examined by your Honours, and justly censured and condemned to the fire) had not encouraged me to this bold attempt.

Although I have in this Treatise propounded and assayed to proove out of the Text and other places of holy Scripture such a ground of the weekly *Sabbath*, as the learned in their writings have not heretofore

obſerved : Yet becauſe the end, uſe andſcope of this diſcovery is moſt pious and godly, and it tends altogether to heape more honour on Chriſt,to advance Redemption above Creation; grace above nature, the ſtate of Regeneration above the ſtate of Innocency; and to ſhew a neceſſity of the change of the *Sabbath* from the ſeventh and laſt, to the firſt day of the week, after Chriſts performing and finiſhing of that great work of our Redemption in his reſurrection; for which he was promiſed on the ſeventh day next after the ending of the Creation : I hope it will give no offence, nor receive cenſure of novelty; but rather find grace and acceptation in the eyes of your noble perſons. That great God (who hath(as I beleeve and here profeſſe) magnified his holy weekly *Sabbath* by grounding it in the firſt inſtitution on Chriſt promiſed; and hath made it more honourable by removing and carrying it along together with Chriſt the Redeemer from the day of the promiſe to the day of the full performance of the great work of Redemption) magnifie your Honours, and make your perſons ſtill more and more honourable,by noble Acts undertaken and performed for the honour of his holy name, the advancement of true Religion; and the peace and proſperity of this Church and Kingdome under our moſt gracious Soveraigne Lord and King. To whom next under God and the Lord Jeſus Chriſt, I moſt humbly devote my ſelf, and vow to remain ever a moſt loyall ſubject;and next under him to your Honours

*A moſt dutifull ſervant and daily ſuppliant to God*

*for your everlaſting bleſſedneſſe,*

GEO. WALKER.

# A Table shewing the Contents of every Chapter.

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# THE DOCTRINE OF THE SABBATH.

GEN. 2. 2,3.

*And on the seventh God ended his worke which he had made, and he rested the seventh day from all his worke which he had made.*
3. *And God blessed the seventh day, and sanctified it, because in it he had rested from all his worke which God created and made.*

## CHAP. I.

IN the unfolding of this Text, and handling of this maine and necessary point, I will obserue the Method and order which is most agreeable to the order of the words.

First, from these words, (*And on the seventh day*) I will obserue, and declare the time of the Institution of the weekly Sabbath, even the very day wherein the first occasion was given for the sanctification of it, and God did first sanctifie it, and command that it should be kept holy. 1.

Secondly, I will shew the true ground and occasion of the institution of it, laid downe in the next words: *God ended his work which he had made, and hee rested the seventh day from all his Worke which hee had made, and God blessed the seventh day.* 2.

3. Thirdly, I will declare what is the blessing, and sanctifying of the seventh day, where I shall have occasion to speake of the Law and Commandement by which God separated it from other naturall dayes to holy heavenly and supernaturall use. And of the duties which that Law requires at the hands of all Gods people in all ages to the end of the World on the most blessed day of all the seven in every weeke, even the weekely Sabbath-day. Under these heads divers subordinate points will offer themselves to be handled, and divers necessary questions will come to be answered and explained.

First, concerning the time of the institution, there are severall opinions among learned Writers of former and latter times.

First, some Heathen Writers, as *Iustine* and *Tacitus*, with others, have grossely and absurdly erred, as in the time, so also in the Author and in the occasion of the institution, though they had perhaps read the writings of *Moses*; yet it seemes they beleeved him not concerning the first institution of it by God; but finding the first expresse Law, concerning the keeping of the Sabbath given by *Moses* at Mount *Sina*, written in Tables of stone, and afterwards recorded in the Bookes of *Moses*; they make *Moses* the first author of the Sabbath, and that upon this occasion, because wandring with the *Israelites* out of *Ægypt* in the wilderneſſe, and finding no sustenance, but being forced to fast six dayes, at length comming to mount *Sina* with the people, there found meate, and rested, and upon this occasion did appoint it to be kept weekely for a Sabbath or day of rest.

But all true Christians, who beleeve the Scriptures to be the sacred infallible Word of God, being thereby better instructed, doe with one consent hold, confesse, and constantly teach, that God the Lord Jehovah, the onely true God, is the Author and Ordainer of the Sabbath, and that he first ordained it upon the ground and occasion mentioned in this Text, and expressed in the words of the Law. But yet in the time they much differ among themselves; Some in the time of the first institution concurre with the infidell Heathens before mentioned; though they differ much concerning the Author and the occasion; For they hold that the Sabbath was neither commanded by God, nor knowne to the Fathers and Patriarches, nor observed by any before the comming of *Israel* with *Moses* to mount *Sina*, and that the first institution of it was in the fourth Commandement given by God among the Ten from mount *Sina*, both by word of mouth, in the

the audience of all *Israel*, and also in Tables of stone written with his owne finger.

*Justine Martyr, Tertullian, Irenæus*, and other of the Auncient, seeme to have given the occasion of this opinion, where they make it a question, whether *Adam, Abel, Noah, Abraham, Melchizedeck*, or any of the holy Fathers kept the seventh day for an holy Sabbath, and affirme that *Abraham* beleeved and was justified, and called the friend of God without circumcision or observation of Sabbath; For from their words, which are but doubtfull, some late writers, both * Papists and Protestants, do goe about to prove that the Sabbath was not instituted by God untill the giving of the Law by *Moses* on Mount *Sina*.

*Iustin. Dialog cũ Tryphone. Tertull. adversus Iudæos. Irenæus li 4 c. 20. *Tostatus. Pererius Gomarus.*

And although the words of this Text, written by *Moses*, doe here plainely affirme the contrary, and tell us that on the seventh day God ended his worke, rested and sanctified the seventh day; Yet thus they wrangle and wrest the Text by a childish forged sense and meaning; First, they grant the first words, that on the seventh day God ended his worke, and rested; But they deny that he blessed and sanctified the Sabbath on the same day, they say that here by way of anticipation, *Moses* mentions the blessing and sanctifying of the Sabbath, not as a thing at this time done; but as a thing which was first done in the giving of the Law on Mount *Sina*, many ages after, and that upon this ground which is here mentioned, to wit, his ending of his worke, and resting on the first seventh day of the World. And here *Moses* his purpose was, to shew not the time, but the equity of the institution; not the beginning but the ground of that Sabbath. The paraphrase of the Text in their sense runnes thus: And on the seventh day God ended his worke, and rested; and upon this ground he many ages after at Mount *Sina* instituted the seventh day to be kept by *Israel* for an holy Sabbath of rest. But though some men of learning, and divers out of affected error and malice stand for this opinion; yet indeed there is no ground for it in the Scriptures, but many plaine proofes to the contrary. First, this Text (if we take the words as they runne) shewes most manifestly, that on the seventh day, even the next after the six dayes of the Creation, God ended or perfected his worke, and on that day he rested, and also blessed and sanctified it to be his Sabbath. Secondly, there is no colour of reason for any man to thinke, that God should lay the ground and foundation of the Sabbath on the first seventh day of the World, and

suffer it to lye voide, and of no use, and never go about to build on it till so many ages after, God connot endure to do any thing in vaine, nor to suffer any thing to lye void, and to be of no use, which of it selfe is very
Heb. 11. 10, 16. useful. Surely, as he loved and chose all the holy Fathers from the beginning, and promised to them the eternall rest of heaven, which they looked for, and sought in the everlasting Citie, which hath sure foundations, and in the Countrie above in the World to come. So he kept not backe from them the outward signe, seale and pledge thereof, his holy Sabbath, which was both a motive to make them bend their whole course towards that rest, and a meanes to further them in their way and journey to it also.

Thirdly, the Lords owne words which he spake from Mount Sina in the commandement of the Sabbath, are most cleare, and doe shew that God blessed and Sanctified the Sabbath in the beginning, on the first seventh day wherein he ended his worke and rested. For he doth not say, I the Lord rested on the seventh day from works of creation, and therefore I now blesse and sanctifie every seventh day of every weeke hereafter. But the Lord rested the seventh day, wherefore the Lord blessed the Sabbath, and sanctified it, that is then of old in the beginning when he rested, he blessed and sanctified it.

Fourthly, the Sabbath day was kept and observed by the Israelites a moneth before they came to Mount Sina. *Exo.* 16. 25, 26. And Moses & the people knew that the seventh day after that God began to raine Manna from Heaven, for to be their bread, was the Lords Sabbath, as his words do plainely shew, and that the Lord before that time had by his word appointed it to be the rest of the holy Sabbath, *v.* 23. And the words of the Lord to Moses, when some of the people went out on the seventh day to gather Manna, do plainly shew, that God had before that time given them Commandements and Lawes concerning the rest of the seventh day; For in the 28. *ve.* he saith: *How long will ye refuse to keep my Commandements and Lawes?* Intimating that their going out on the seventh day was a refusing to keep his Lawes, which of old he had given, & before this had revealed to them. For otherwise they could not be said to transgresse: Lawes cannot be refused to be kept before they be given; Wherfore it is a vaine pretence and shift, which some use to decline this Argument, *viz.* that the ceasing of the Manna on the seventh day, and Moses his admonishing of the people to rest that day, was but a præludium of the fourth Commandement, and a preparation

preparation to Gods promulgation of it; For the words of the Text shew most plainly, that the intermission of Manna was an evidence of the Sabbath already sanctified by the Commandement of God; the resting of the Israelites was observing and obeying of the Law already given, and the going out of some to gather Manna on the seventh day, was refusing to keep Gods Law given in the first institution.

Now, for *Justine Martyr*, *Tertullian*, *Iraneus*, their words doe not prove any thing for the maintaining of this opinion; *Tertullian* denyes only the perpetuall moralitie of the Law, concerning the Jewish Sabbath, and calls into question not the institution of it in the beginning, but the observation of it by the first Fathers and Patriarches. *Justine Martyr* & *Iraneus* say, that *Abraham* was justified without circumcision and observation of Sabbaths that is, of the Ceremoniall Sabbaths commanded by God in the Ceremoniall Lawes given by Moses, not without observation of the weekly Sabbath, as the word, *Zabbaton*, of the plurall number which they use, doth clearely declare: That the weekly Sabbath was instituted from the beginning, the best learned of the Fathers affirme, as *Origen*, *Hierome*, *Austine* and others. And although the Scriptures which briefly runne over the lives and acts of the Fathers, make no expresse mention of their observation of the weekely Sabbath; yet we have divers places which minister very probable arguments for this purpose. In *Genesis*, *cap.* 4. 3. It is said, that at the end of dayes, *Caine* brought his offering to the Lord, that is on the Sabbath, which was the end of the weeke and the last of the dayes. The Hebrew words are מקץ ימים and signifie at the end of dayes, and howsoever they are taken to signifie in processe of time, by some learned Translators, yet in no other place of Scripture doe I find, that they signifie any other end of dayes, but of a certaine set number of dayes, either of thirty or forty, or many dayes; Or of the dayes of a whole yeare, as 2 *Sam.* 14. 26. where it is said, at the end of dayes, according to dayes, that is of every yeare, *Absalom* polled his head. And 1 *King.* 17. 7. at the end of dayes, that is of a yeare (as *Tremellius* translates the words) the brooke dried up. Now, I see no reason why we should understand by the end of dayes, the end of the yeare, that *Caine* and *Abel* did onely at the end of the yeare offer to God, or after a long time; but that on every seventh day of the weeke, which is the weekely Sabbath, they sacrificed to God; undoubtedly their Father *Adam*, who taught them to sacrifice (which Worship

*Origen.*

*Hieron. tract. in 2 Gen.*

*Austin in Psal. 80.*

God first instituted on the seventh day) he also taught them the day of Gods holy worship even the Sabbath which God had sanctified, and this was the end of the dayes of the weeke.

Also in the same fourth of *Genesis* in the last *verse*, it is said, that when *Seths* Children began to increase, that then men began to call on the Name of the Lord; that is as learned *Junius* well expounds the words, they began to assemble themselves together in publicke assemblies to pray unto God and worship him, even all *Seths* seed who were Gods people, and were called by the name of the Lord, that is the Children of God, as we see, *Gen.*6.2. Now, as they had solemne and set meetings, so undoubtedly they had a set time, even every Sabbath or seventh day, and set places or Churches; for without set time and place there can be no solemne invocation or worship in solemne assemblies, as common sense teacheth.

And that *Noah* when he came out of the Arke began to observe the rest of the Sabbath, and did offer a sacrifice of the rest, that is of the holy Sabbath, and that God was well pleased with it. Me thinkes the Hebrew words in the originall Text teach very plainely; for it is said, that God smelled a savour of the rest; that is, he accepted it as a pleasing Sabbath sacrifice, the Hebrew emphaticall and demonstrative particle here added to set forth a speciall rest, implies so much. And the word which is in the Hebrew, rest, is of the same note and originall with the word which. *Exod.*20.11. in the fourth commandement is used to signifie Gods resting on the seventh day.

רֵיחַ הַנִּיחֹחַ
Gen 8.21.
יְנֻחַ

Now, all these things well weighed and laid together doe shew that this opinion, though held by some learned men, is but a meere dreame and idle fancie. And indeed the very first words in which God gave the fourth Commandement, to wit, remember the Sabbath day to keepe it holy, are of themselves alone a sufficient argument to prove, that the Lord did not in giving the Law from Mount *Sina* first institute the Sabbath day; but only did renew the memory of it, and of the first institution thereof by renewing and receiving his old Commandement, by which he on the first seventh day of the World did sanctifie it.

There is another opinion which divers both Antient and moderne Christians do hold upon a better ground; for they doe gather and conclude with one generall consent from the plaine words of this Text, that God in the beginning immediately after the creation ended, did

give

give the Law of the Sabbath, and did bleſſe and ſanctifie the ſeventh day of the firſt weeke of the world, and every ſeventh day of every weeke following, and commanded it to be kept an holy Sabbath, in memory of his reſt on the ſeventh day.

But howſoever, they all agree in the generall; yet in divers ſpeciall and particular things they do much differ.

1. Some hold, that the Law of the Sabbath was given to man in the ſtate of innocency, before his fall on the ſixt day, and that it was written in mans heart, that he ought to keepe the ſeventh day holy; and that if man had continued in his integrity, he would haue kept the ſeventh day of every weeke an holy reſt unto the Lord his God.

2. Others hold, that the Sabbath was inſtituted not in the ſtate of innocency, nor before mans fall, which happened towards the end of the ſixth day; but that on the ſeventh day when God reſted from the worke of Creation, he then did bleſſe and ſanctifie that and every ſeventh day and appointed it to be a weekly Sabbath, and the Law by which he inſtituted the Sabbath, was no other but ſuch as was written in mans heart in the creation, and that man by the inſtinct of nature would have obeyed that Law and kept the Sabbath in the ſtate of innocency, if he had ſtood and continued therein.

3. A third ſort are of opinion, that the Sabbath was inſtituted and the Commandement for the keeping thereof given in the ſtate of innocency, and yet not till the ſeventh day; for they imagine that man ſtood more then one day, and did in his innocency keepe the Sabbath, and if he had continued would have alwayes kept it; not by any inſtinct of nature or light of naturall reaſon created in him and moving him ſo to do, but by a poſitive Law and precept given by God, of the ſame nature and kind with the Commandement of abſtaining from the tree of knowledge of good and evill.

In all and every of theſe opinions I find ſome failing, and no conſent and perfect agreement with the word of God.

Firſt they all goe too farre, and have not one word in Scripture to warrant their opinion: that *Adam* in the ſtate of innocency ſhould and would have kept every ſeventh day for an holy reſt, and that God would have required it at his hands. For all Scriptures which mention the Sabbath doe ſpeake of it as of an holy ſigne looking altogether towards Chriſt, and towards the ſtate of grace and glory in him, and not towards the ſtate of innocency. It is moſt certaine that man

man in that ſtate was perfect with naturall perfection, at all times equally diſpoſed to obey God and to ſerve him, and to remember his Creation and to honour his creator. Hee needed no obſervation of any day to put him in mind of any thing which he had before known, & which God had revealed to him, his memory was perfect, and he knew whatſoever was needfull for him to know or do in that preſent ſtate. And his will was every moment ready to do whatſoever he knew to be right, he needed no ſigne to admoniſh him of his duty, or to move him to do it in due ſeaſon. He did not labour nor weary himſelfe, every day was to him a day of delight and pleaſure, of reſt and recreation, and in every creature which he did ſee or meddle with, he did behold and take notice of the wiſedome and goodneſſe of God. In a word: his whole life was a conſtant and obedient ſervice of God, and there was no inequallity nor leſſe worſhip of God in one day then in another, for he fully ſerved God at all times: Whoſoever denyes this muſt needs deny therein mans perfection and conſtant conformity to God in the ſtate of innocency. For where one day is kept better then another, there is inequallity, and no conſtant uniformity in himſelfe, nor conformity to Gods will.

In the ſecond place, they who hold that the Sabbath was firſt inſtituted after mans fall, and yet that it was written in mans heart in the ſtate of innocency, and he then was bound to keepe it: they fall into many abſurdities.

Firſt that a man was bound to keepe a Sabbath before ever it was inſtituted.

Secondly, that God did by his word and commandement teach man in vaine that which hee was fully taught already and had written in his heart.

Thirdly, that God gave to man a Law in vaine after his fall when he knew he was become unable to keepe it.

3. They who hold that the Law of the Sabbath was not written in mans heart, but was a poſitive Law given in the ſtate of innocency, of the ſame nature with that Commandement of mans not eating of the tree of knowledge. They doe make this Commandement of the Sabbath utterly void by mans fall, even as that of not eating is now void, and was not to bee renewed after mans fall. But of the unſoundneſſe and vanity of theſe opinions I ſhall ſpeake more fully, when I come to ſhew what kind of Law that

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of the Sabbath is, and how that commandement bindes men.

Now becauſe I cannot find any ſolidity, or ſatisfaction in any of theſe opinions, I have left humane writings even of the beſt learned, and have betaken my ſelfe wholly to the ſearching of the Holy Scriptures, Gods moſt pure infallible word, and what light I finde therein for the manifeſtation of the truth, I will not hide nor cover, but ſet it before you openly. And for the time when God firſt inſtituted the Sabbath, I conceive it to have beene not in the ſtate of innocency, but after mans fall immediately, and yet upon the ſeventh day wherein God reſted from the worke of the creation; as my Text here ſaith, and although this may ſeeme to croſſe the order of the Hiſtory as it is here laid downe by *Moſes*, becauſe mans fall is related a while after his ſanctification of the Sabbath, even in the third Chapt. Yet let this moove no man, for *Moſes* doth not ſet down all things in order as they were done in this and the next Chapter, but finſt he ſpeakes of the finiſhing of Heaven and Earth, and all the hoſt of them, and then of Gods reſt, and of the ſanctifying of the ſeventh day, and then returnes to ſpeake of things which were done before: as the planting of the garden in Eden, which was a worke of the third day, and the making of the woman and forming her of a rib taken out of mans ſide, and mans naming of all living creatures before the woman was made, which things were done on the ſixt day. Alſo in this Chapter, the forming of the man is related before the planting of the garden and the watering of it with a river which was devided into foure heads, though it is moſt evident that before there was a man to till the ground, God made every plant and tree that was pleaſant to the eye and good for food, to grow out of the ground, that is, all the trees of the garden amongſt the reſt, *ver.*5. Wherefore we muſt not cleave ſtrictly to the order in which *Moſes* ſets things downe in this Chapter, nor take all things to be firſt done which are here firſt related, for then we ſhould beleeve that plants, herbes trees, man and woman were all created after that the workes of creation were finiſhed, and after Gods reſting on the ſeventh day. But to paſſe by all needleſſe doubts, let us come to the proofes of this Point, which prove ſtrongly that Gods inſtitution of the Sabbath was not in mans innocency but after his fall.

Firſt, the very words of my Text affirme that the Sabbath was

inſtituted on the ſeventh day, for firſt it is ſaid in expreſſe words, that on the ſeventh day God reſted and bleſſed and ſanctified that day.

Secondly, the things which gave God occaſion to ſanctifie the ſeventh day, and upon which the firſt inſtitution of the Sabbath was grounded came not to paſſe, neither were they in being untill the ſeventh day, that is Gods perfecting of the worke and reſting from al the work which he had made: the words of the Text are very plain, *On, or in the ſeventh day God ended his Worke and reſted,* and becauſe of this reſting he bleſſed and ſanctified the ſeventh day, And therefore the ſanctifying of the ſeventh day which was the inſtitution of the Sabbath, cannot be before the ſeventh day; The building could not be before there was ground to build on, neither could the worke go before the cauſe and occaſion of it.

Thirdly, it is againſt all reaſon to thinke that God actually bleſſed and ſanctified the ſeventh day, and made it his holy Sabbath before it came into being. Now this ground being very cleare, that the Sabbath was inſtituted on the ſeventh day from the beginning of the creation and not before, I proceed to a ſecond ground, to wit: that man did fall towards the end of the ſixt day, even on the ſame day in which he was created, which being fully prooved, it will neceſſarily follow. That the firſt inſtitution of the Sabbath was after mans fall and not in the ſtate of innocency.

Firſt that man did fall upon the very day of his creation the ſixt day, I proove by plaine Scriptures and by ſtrong arguments grounded on them. The firſt teſtimony is that ſpeech of *David, Pſalme* 49.12. *Man being in honour lodged not a night therein, but became like the beaſts that periſh.* So the words runne in the originall text, and we cannot without wreſting of the words from their proper ſence in the Hebrew, expound them of any other perſon but of the firſt *Adam* and of his fall, the word which is in our tranſlation (man) is *Adam* in the Hebrew, and the words which wee read in our Engliſh (abideth not) *Bal-jalin,* and in the Hebrew ſignifie, lodged not a night therein; as appeareth by other Scriptures, in which it is continually uſed to ſignifie lodging or tarrying for a night, *viz. Exod.*23.18. *&* 34.25. *Deut.*16.4. where God forbids the *Iſraelites to let the fat of their Sacrifice, or any part of the fleſh of the Paſchall lambe to lodge with them all night till the morning.* And 2 *Sam.*17.8. where

when *Hushai* said to *Absalom* of his Father *David*, that *hee was a man of warre, and would not lodge with the people.* And 2 *Sam.*19.8. where *Joab* saith to *David*, *there will not one abide with thee one night.* And *Psal.*30.5. where it is said, that *weeping may lodge for a night, but joy commeth in the morning.* And so in all other Scriptures this word is used. And the learned Hebrewes who best know the propriety of the phrase: understand this place of *Adam* and of his falling on the day of his Creation, and not continuing one night in the honourable state of innocency. The second testimony is that speech of our Saviour, *Joh.*8.44. where he saith that the Divell was *a murtherer of man and a lyar from the beginning and abode not in the truth.* By the beginning is meant the first day of mans Creation, and it is never absolutely used in any other sence but for the time of the first Creation. Now if the Divell did lye and deceive and murther man by drawing him to sinne from the first day of mans being, it followes that man did fall on the sixt day, which was the day of his creation. The third proofe is grounded on the words which passed betweene the woman and the Serpent, The Serpents speech implies that as yet they had not eaten of any tree, and that he set upon the woman immediately after that God had given them commandement not to eate of the tree of knowledge; the words which he useth (*Yea, or is it even so*) they are a forme of speech used by one that standing aloofe and over-hearing what was forbidden, doth immediately step in and askes the party to whom the commandement was given, if it were even so as he conceived. And the womans answer is in such a word as is of the future tense in Hebrew, and signifies not an act past or present, but a power and liberty to eate hereafter when they should have occasion, and the true translation of her words is: we may or will hereafter eate of the fruite of the trees of the garden. Also it is very likely that if they had eaten of the fruite of any tree of their owne accord before their temptation and fall, their reason, will and appetite would have led them to the tree of life, which was neere at hand even in the middest of the garden close by the forbidden tree, *ver.*9. The very name whereof was amiable, and unto which the naturall desire of man did of it selfe chiefly carry him, as Gods words doe intimate, *Chap.*3.22. But that they had not yet reached forth their hands to take and eate of that tree, that speech of God shewes, *Chap.*3.23. where

נאכל Gen.21.2.

he ſaith that he will caſt *Adam* out of the garden. *Leaſt hee put forth his hand and take and eate af the tree of life*, which was the ſeale of naturall life; Now this had beene too late if they had already before eaten of it.

Fourthly, ſo ſoone as God had created the woman, and given her to the man, he gave them the bleſſing of fruitfulneſſe, and the deſire of procreation of children which is moſt naturall to man, and he did bid them increaſe and multiply, ſo we reade, *Chap.*1.28. and undoubtedly they would not have neglected the bleſſing of multiplying and increaſing man-kind, but if they had continued in their integrity one night, the woman by companying with the man would have conceived a pure ſeed without ſinne, for there was no barrenneſſe of the wombe in innocency, that came in as a curſe after the fall. *Chap.*3.16.

Fiftly, the verity of Gods threatning, and the ſtrictneſſe of his juſtice required that in the ſame day wherein man ſinned, in the ſame ſhould the ſentence of death be executed, the words of the Law are very peremtory, *ver.*17. *In the day that thou eateſt thou ſhalt ſurely dye.* Which ſentence was fully and truly executed, though not on *Adam* himſelfe, yet on Chriſt the ſecond *Adam* mans ſurety. The firſt *Adam* and all his poſterity are the ſame day made ſubject to death, wherein they act or partake actually of this tranſgreſſion, and Chriſt the ſecond *Adam* who undertooke to ſatisfie the Law for this ſinne and to ſuffer the puniſhment due to it and all ſinnes which ſpring from this roote, did certainely dye on the ſame day, and at the ſame houre of the day in which the firſt *Adam* tranſgreſſed, ſo *Iræneus* and divers of the ancients and other acute writers do hold, and they well obſerve, that on the ſixt day of the weeke on which day *Adam* was created and after the ninth houre of that day, that is in the afternoone, and towards the end of the day Chriſt ſuffered both a curſed bodily death on the croſſe, and alſo the agonies and paynes of the ſecond death, as he ſheweth by his crying out, *My God my God why haſt thou forſaken mee.* And by his word *Conſummatum eſt*, that is, the fulneſſe and utmoſt extremity of torments is come, or now is the utmoſt extremity of my painefull ſuffering. And therefore it is very probable and cannot without ſcornefull wrangling be denied, that *Adams* fall was about the ſame time of the ſixt day, which doth make good the word of God and

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ſhew the verity of his threatning Law, and his admirable wiſedome and providence in thinking of mans redemption before he would ſuffer man to fall.

Sixtly if *Adam* had ſtood any while, even one day or night or more untill he had eaten of the tree of life, which ſeemes to be a ſeale of the firſt Covenant of life by workes of naturall righteouſneſſe, it is likely that he could not have fallen, nor the Divell beene ſuffered to tempt him, or if after the taſt of the ſweetneſſe of the tree of life, and the ſealing of the covenant of life by his owne workes of obedience, he had fallen: ſurely his fall had beene more deſperate, even totall and finall apoſtacy: for which God alloweth no Sacrifice to be offered nor prayer to be made, and from which there is no recovery nor renewing by repentance. The Divell being created with the Angells amongſt the ſupernaturall hoſt on the firſt day, and having ſeene the glory of God and taſted of the Heavenly joyes all the ſix dayes of the creation untill man was created and all the frame of the world finiſhed, and Lordſhip given to man over all inferiour creatures, he then after this taſt falling away and not abiding in the truth but leaving his firſt eſtate, did ſinne more deſperately and rebelliouſly againſt the light, and his ſinne is ſo hatefull to God, that he will not accept of any ſatisfaction for it, neither could the Sonne of God undertake for him. But mans fall being at the firſt before he had taſted of the tree of life and the full ſweetneſſe and fruition of earthly felicity, and ſpringing not originall from himſelfe, but from the Divell who deceived him, therefore there is mercy with God for him, Gods giving of Chriſt, and Chriſts undertaking for man, is an argument that *Adam* did fall in the day of his creation before he had taſted of the tree of life, and that he was made, mard, formed and deformed in one day, as the Greeke writers ſpeake

Heb. 10. 26. 1 Ioh. 5. 16. Heb. 6. 6.

Laſtly, it ſeemes by divers other reaſons very probable, that man did fall on the ſixt day before he had eaten of the tree of life, which if he had beene left to himſelfe, and if hee had not beene prevented and ſeduced by the Divell he would have done.

Firſt becauſe the Covenant of life by mans owne workes of obedience, being ſealed by his eating of that tree which was the ſeale of that Covenant: as appeares by Gods ſpeech, *Geneſis.* 3. 23. Man had beene confirmed in that naturall life and eſtate wherein God created him, and the Divell could have had no power

either to seduce him or to prevaile by his temptations.

Secondly the things which *Adam* did after his creation and before his fall: could not be done orderly and distinctly in lesse then a good part of a day. First God brought all living creatures before him, and hee tooke notice of them, and gave to every kinde of creature fit names, before the woman was made, as appeares, *ver.*20. Then God cast him into a deepe sleepe and tooke one of his ribs, and formed it into a woman and brought her to him. After that God gave them the blessing of fruitfulnesse, and said be fruitfull and multiply, he also gave them rule and dominion over all creatures, and appointed them all Trees bearing fruit, and Herbes bearing seed for their meat, and set man to keepe and dresse the garden, and withall he gave them the commandement to abstaine from the tree of knowledge of good and evill, before they were tempted and drawne into sinne and transgression. Therefore their fall must needs be towards the end of the day, after the ninth houre, at the same time of the day in which Christ suffered death and gave up the Ghost: as the Gospell shewes, *Math.*27.46. and so the day and houre of mans first sinne, was the day and houre of death for sinne according to Gods threatning, *ver.*17.

Thirdly after their fall and the sight of their nakednesse, they sewed fig leaves together and made them aprones, and by this time we may suppose that the Sunne did set and the coole of the day approached, even the breathing winde which commonly blowes after the setting of the Sunne, and did blow in the night of the seventh day, at which time they heard Gods voice walking in the garden, which was terrible unto them, partly by reason of the darkenesse of the night, and partly through the conscience of their sinne, and the shame of nakednesse which sinne brought upon them, and hereupon they hid themselves from Gods presence among the trees of the garden, which shelter was too vaine and foolish, no way able to hide them from Gods pure eyes. Therefore certainely they did sinne and fall towards the end of the sixt day in which they were created. And justly might *Adam* have cursed the day of his creation, if Christ had not immediatly betimes on the seventh day been promised, and had not actually and openly undertaken to become the seed of the woman, and began to be an actuall mediator for mans redemption.

And thus I have by the helpe and light of Scriptures made it plaine and

and manifeſt, that mans firſt ſinne and fall was on the ſixt day. And that the firſt inſtitution of the Sabbath being upon the ſeventh day, muſt needs be after mans fall and not in the ſtate of innocency.

## CHAP. II.

NOw this prooving and demonſtrating of the firſt point in my Text, to wit: the time of the firſt inſtitution of the Sabbath, doth lead us directly as it were by the hand unto the ſecond maine point, that is, the ground upon which the Sabbath was founded, and the true outward mooving cauſe and occaſion of the firſt inſtitution of it.

Firſt we may hence collect that the ground of the Sabbath is not any thing revealed or done on the ſix dayes of the creation, and therefore there was no uſe of the Sabbath nor place for it in the ſtate of innocency, neither is it a commemoration of any thing then brought into beeing, but rather of Gods reſting from creation and ceaſing to proceed further in perfecting the world by way of creation.

Secondly, that the true ground muſt be ſought and found among the things which came to paſſe on the ſeventh day, and after the ſtate of innocency which ended at mans tranſgreſſion and fall, now this we will ſeeke in the next words of the Text.

## *The ground of the Sabbath.*

*And on the ſeventh day God ended his Worke Which he had made, and on the ſeventh day God reſted from all his Workes which he had made, and God bleſſed the ſeventh day.*

In theſe words we may obſerve three diſtinct things concurring on the ſeventh day.

Firſt Gods ending or perfecting of the whole worke or buſineſſe of the creation.

Secondly Gods reſting from that worke and ceaſing to proceed that way, and giving over to uphold the world, and to repaire man and other creatures (which were brought under corruption and through his fall made ſubject to vanity) by the meere worke of creation.

Thirdly Gods bleſſing the ſeventh day by revealing therein a great

great blessing, farre above all the good which he shewed in the six dayes of the creation.

That these are the true grounds of the Sabbath, and that God because of these concurring and comming together on the seventh day, did sanctifie it and made it an holy Sabbath, to be kept by man for an holy rest, the words following immediately do shew where it is said God did sanctifie the seventh day, because in it he rested from all his worke of creation, and from dealing and doing that way. These three points, I will therefore prove and explaine out of the words of the Text in their order.

וַיְכַל אֱלֹהִים מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

First for Gods ending or perfecting of his workes which he had made, that is, expressed in the first words. [*God ended his Workes Which he had made.*] the words in the Originall Hebrew text are these; *Vaiecal Elohim melachto asher gnassah*, which are diversly translated and expounded by the Learned translators and expositors of this text.

The Vulgar Latine runnes thus: *Complevitq; Deus opus suum quod fecerat.* That is, God finished his worke which he had made, or God made his worke compleat on the seventh day. The Greeke Septuagints render the words thus. Συνετέλεσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ. That is, God perfected his worke on the sixt day.

The Chaldee paraphraseth thus. *On the seventh day God delighted in his Worke Which he had made. Tremellius & Junius* and many other learned expositors do reade the words thus: That before the seventh day God had ended his worke, and had finished it on the seventh day, that is, when the seventh day came he had ended the creation.

The words thus diversly translated seeme to have severall meanings and may be taken in divers and severall sences. The Vulgar Latine which is all one with our English translation, seemes to make this the sence of the words. *That on the seventh day God made an end of his Worke*, which till then was not fully finished, and that in memory and for joy of the finishing of his worke and making it fully compleate on the seventh day, he sanctified that day to be his holy Sabbath.

The Chaldee paraphrase seemes to make the joy and delight which God tooke in viewing all the worke of creation on the seventh day, to be a ground and cause of Gods sanctifying that day for his Sabbath.

*Tremellius*

*Tremellius* and the learned who agree with him, seeme to hold Chap. 2.
that God had before on the sixt day ended all the workes of the creation. And all being finished when the seventh day came, that was the onely day of the weeke in which God had no worke left to be finished, nor any thing to make, and therefore he made this his holy day and day of rest. This also seemes to be the meaning of the Greeke Septuagints, who for this purpose have changed the Hebrew text, and instead of the seventh day, put in the sixt day for the ending of the weeke, and the seventh day they make the day onely of Gods resting.

Now of all these translations taken in these Vulgar sences, there is not any one which can give full satisfaction and remoove all doubts and scruples: Yea if we receive and grant them all, some difficulties will still remaine; And therefore, for the removing of all doubts and full manifestation of the truth, I will endeavour to search and dive further into the words of the Originall Hebrew text, and to finde out a further sence and meaning, by comparing them with other Scriptures which give more light unto them, and in so doing I will make use of these severall translations and sences, to gather some light and strength from them, and from the difference which is among them for the more full manifestation of the truth which I shall commend unto you.

First for the Hebrew word כָּלָה which is here translated, *Ended, Perfected, Finished,* it signifies in the first and most proper and full sence, to bring a thing to the full end of it, so that now it hath all which belongs to it in any kinde. Sometimes it is used in Scripture to signifie the bringing of a thing to the last end of it, either by consuming of it, and bringing it to an end of beeing and well beeing which it had before, *Job.4.9. By the breath of Gods nostrills* the wicked are said to be consumed, and *Isa.1.25.* or by ceasing to continue it if it be a transient action or speech: as *Gen.17.22. God ended his speech or talke With Abraham,* that is: ceased to continue it, and *Exod.34.33.* & *1 Sam.10.13.* & *2 Sam.6.18. 1 King.7.40.* where mention is made of *Moses* his ceasing to speake, of *Sauls* making an end of prophecying, and *David* of offering Sacrifice, and *Hiram* of his working. This sence is in no case to be admitted.

First because God consumed not the works which he had made before, neither did God bring his working and making of crea-

Chap. 2. tures to an end by ceasing to continue it, for that was the sixt day when he had made the woman the last creature which he made, then he ceased from his working and brought it to an end.

Secondly because consuming and destroying of creatures, can be no good ground of blessing and sanctifying the day and time in which it is done.

Sometimes this word is used to signifie the bringing of a thing to the full end of perfection, either by adding to the last and utmost thing which belongs to the nature, kinde and being of it, so that now it wants no perfection which it ought to have in that kinde, thus the word is used, 2 *Chro.*7.11. where it is said that *Salomon finished the house of the Lord,* and *Exod.*40.33. *Moses finished all the Worke of the Tabernacle.* Or else by adding to it more then naturally belongs to it: even some supernaturall and extraordinary perfection, thus the word is used, *Ezek.*16.14. where it is said that *God made Jerusalem perfect by his beauty* which he put upon his people whom he placed to dwell therein: even *David* and other holy men whom he beautified with supernaturall and saving gifts and graces. In this last sence I conceive the word to be especially here used. For it is most certaine that God brought all things to the full end and naturall perfection on the sixt day when he created man and woman, and gave them rule and dominion over all living creatures, and appointed all things which he had made to serve for their use, and so much the last words of the first *Chap.* shew, where it is said: *God saw every thing Which he had made, and behold it Was very good,* and this was before the end of the sixt day. And therefore that giving of full naturall beeing and perfection cannot be this which is here said to be on the seventh day. If we should here understand that perfecting and finishing of the work; we must either with the 70. *Greek Translators* corrupt the text, and for the seventh put the sixt day; or else with *Tremelius* and others, straine the plaine words of the text and make this the sence of them; *In the seventh day* (that is before the seventh day) *God ended,* that is: God had ended his work and already finished it before, to wit: on the sixt day; which being granted, It will hereupon follow, either that this perfecting of Gods work is no ground of the Sabbath at all, or else that the sixt should rather be the Sabbath, because it was the day and time in which God brought the created worke to perfection.

But

But here in the originall text, the Hebrew words are *Beiom haſhebinſi. In the ſeventh day*, that is: within the compaſſe of that day God perfected his worke which he had before made and created on the ſix dayes, and therefore I doe verily conceive and beleeve, and dare be bold to affirme for a certaine truth, that on the ſeventh day, God gave to the work which he had before made very good and perfect, with naturall and mutable perfection, (and which the Divell by mans fall had marred and defaced) now another ſecond and greater, even ſupernaturall perfection by promiſing Chriſt the bleſſed ſeed of the woman for the reſtauration of the work defaced, and by Chriſt his undertaking not only to redeeme us from all evills which entered in by mans ſinne, and from that mutability of eſtate in which we were all created: but alſo to exalt us to a farre more excellent ſtate and condition, even to the ſtate of immutable grace here, and of eternall life and glory in the ſight and fruition of God in Heaven hereafter in the world to come. Chap. 2.

That *Adam* did ſinne and fall on the ſixth day which we call Fryday, and in all likelihood towards the evening about the ſame houre in which Chriſt dyed on the Croſſe to redeeme us from that ſinne and all ſinnes which thereby entered into the world, I have prooved before. That after mans fall and diſcovery of his nakedneſſe, and ſowing of figge leaves together for aprons, Gods voice was heard walking in the garden in the coole of the day, that is, after the ſunne was gone down and the ſeventh day begun, and that *Adam* hid himſelfe the words of the text affirme plainely in the third Chapter. Alſo that after the conventing, examining and arraigning of the man and the woman, and curſing of the ſerpent, and alſo of the earth; and paſſing ſentence of puniſhment on the perſon of the man and woman, to wit: ſorrowes and labours in this life, and in the end thereof bodily death and returning to duſt, God for a comfortable remedy of all theſe evils, promiſed Chriſt to redeeme man-kind from them all and to purchaſe for them eternall life and glory, the hiſtory as it is in the ſame third Chapter laid downe ſhewes moſt clearly, and I do verily beleeve that all reaſonable men, eſpecially all true Chriſtians, will moſt freely confeſſe and willingly grant: That Chriſt in the day wherein he was firſt promiſed, and did actually undertake to redeeme the world, brought in a greater perfection unto the worke of creation, or the things created, then they had before given to them

Chap. 2. on the six dayes in their creation, to wit: supernaturall grace, and heavenly and spirituall gifts of holinesse, which exalt man to a state immutable and eternall.

Now seeing it is a truth most manifest, that in the seventh day (God the Father promising the blessed seed Christ to destroy the workes, and to breake the head and power of the Divell the Old serpent, and the Sonne of God actually undertaking mans redemption, and beginning to mediate for man: And God the Holy Ghost inspiring by the promise and through Christ grace and faith into both the man and the woman to beleeve that out of her who was the instrument of death to man, should Christ spring, who is the life and light of men, and so she should become, *Chavah*, that is, the living one, or mother of all living) there was a supernaturall perfection brought into the world. And God brought his worke which he made to a better estate, and shewed a further end of things created. Surely it should be too much perverseness in us, and too grosse resisting of our owne reason, guided by the text it selfe, if we should deny or refuse to beleeve, that this perfecting of Gods worke is here meant in this place, and is the true ground of blessing the seventh day to be the Lords holy Sabbath.

And thus I hope I have fully discovered the true sense and meaning of the first words, and shewed how we are to understand this which is here said, to wit: *And on the seventh day God ended or perfected his Worke.*

I proceed to the next words, *And on the seventh day God rested from all his Worke Which he had made*, to which I adde the repetition of the same words with some addition in the latter end of the third *vers.* namely, *that he rested from all the Worke Which he created*, even *from making any more*, so the words in the Hebrew do runne. Now for the word *rested*, it is in the originall שָׁבַת *Shabath*, of which the name of the Sabbath is derived, and it doth not signifie a resting of God for to refresh himselfe, as being weary, nor resting from all working absolutely and simply, but ceasing from making any more kindes of creatures: for God doth alwayes as a provident Lord and Father, work in the continuall generation of particular creatures; and in multiplying, preserving, ordering and disposing of them, as our Saviour shewes, *John* 5.17. Here therefore we are to understand, that on the first six dayes the Lord shewed his good will and plea-

sure

sure in making every thing very good and perfect, with naturall perfection. So in the seventh day he rested wholly from making any new kinde of creature by way of former creation: And man being fallen and having brought confusion into the world, and corruption and vanity upon the creatures, Christ is promised and actually undertakes and begins to interceede for man, and to be his redeemer and Saviour, and by this meanes God may bee said to rest divers wayes Chap. 2.

First whereas the rigour of justice required that man should dye and perish in the same day wherein hee sinned, and the creatures made for his use should together with him be destroyed, and so should God have bin busied in execution of justice and destroying his former work, and in making a new world of creatures: the eternall word the Sonne of God undertooke mans Redemption, brings rest to God by that meanes from destroying the former and making a new or second worke of creation, which is truly called resting from all the worke which he had made.

Secondly the naturall estate and best being and perfection which man and other creatures had by creation, shewing it selfe mutable by mans fall and so appearing, If God should have proceeded and gone on in the same manner of working as he had done in the six dayes of the creation, there should have been no rest nor end of his work of making and remaking. But Christ undertooke the worke of redemption and as an allsufficient Saviour to perfect for ever them that are sanctified by the communion of his Spirit and spirituall and supernaturall grace, and to renue them after his heavenly Image of true and unchangeable holinesse, doth this way bring rest to God from the work or busnesse of creation, and sets on foot a new and more admirable work in which God resteth, and in which he taketh much delight, and by which his creatures are reconciled, and made pleasing and acceptable to him.

Thirdly Christ who was promised to become the seed of the woman for mans redemption, being the eternall wisdome and mighty word of God, and able to beare up the pillars of the earth, when it and all the whole tents thereof were dissolved, and the first foundations thereof were out of course, as the Psalmist speakes, *Psal.* 3. & 82.5,8. God doth justly settle his rest on him and commits to him the ruling, governing and judging of the world, as he is me-

Chap. 2. diatour and the Sonne of man. So our Saviour himselfe affirmes, *Joh.* 5. 22, 27.

Now that on the seventh day God did not barely rest from his worke of creating and making creatures; but also that in and by Christ promised on that day, he found rest and rested the severall wayes before named, the holy Scriptures and also common reason do plainly shew.

First a bare resting from creation and not working is not a matter of such moment and benefit, that it should be the ground of blessing and sanctifying of one day in seven every weeke to the solemne memory of it. Holy dayes and feasts mentioned in the Scriptures have alwayes beene appointed by God, and set apart for the commemoration of some great extraordinary workes, as delivering *Israel* out of *Egypt*, giving of the Law and such like.

Secondly, that Gods resting on the seventh day was more then this word שַׁבָּת *Shabath*, which is here used, doth properly signifie in any other places of Scripture where it is used to set forth other ceasing and resting from worke. The holy Scriptures themselves doe fully shew. Also that God found rest in Christ: even of refreshing, and setled his delight in him the Redeemer, and in his worke of redemption, and committed the world to be Ruled, Judged, Ordered and disposed by him as Mediator, upon the seventh day and from that day forward untill the eternall rest of Heaven comes in, and the kingdome be delivered up to God his Father, that God may be all in all. As for example *Exod.* 20. 11. where God in giving of the Law, and mentioning the ground of his sanctifying of the seventh day, to wit, his resting, doth use the Hebrew word יָנַח *Janach*; which signifies not a bare resting from worke, but such a rest as is full of sweetnesse and delight, and *Exod.* 31. 17. where it is said *that on the seventh day God rested* and was refreshed, that is: he did not onely cease from creating and rest from workes of creation, but he found also great delight, that is, in Christs undertaking to be the Saviour and redeemer of the world, he found great pleasure and delight in his kinde: such as men in their kinde doe finde in things which delight and refresh their soule, so much the words imply. And the Scriptures of the Prophets and Apostles speaking to the same purpose: justifie this sense and meaning, where they tell us, that Christ the Mediator is Gods righteous servant in

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*Whom*

*Whom his ſoule delighteth, Iſa.*42.2. *Math.*12.18. And that in him God ſetles his reſt and is *Well pleaſed, Math.*2.17. And makes his elect acceptable in his beloved, *Eph.*1.6. Chap. 2.

Thirdly the keeping and obſerving of every ſeventh day for a holy Sabbath, which God requires of us, conſiſts not in bare reſting from ordinary works and labouring in worldly affaires which concerne this life: but alſo in ſanctifying of the day by holy and religious exerciſes, which concerne the heavenly life, and in making it our delight to honour the Lord; as appeares both in the words of the Law, *Exod.* 20.8. *Deut.*5.22. And alſo in the Prophets, *Iſa.*56.4. and 58.13. Now ſuch as the obſervation is, ſuch muſt the ground thereof be on which it is founded. And therefore undoubtedly Gods reſting on the ſeventh day includes his reſting and delighting in Chriſt who was the promiſed redemption.

Thus much for the opening and expounding of the ſecond clauſe, and the diſcovery of the reſt of God by which he reſted on the ſeventh day, which is the ſecond ground of Gods bleſſing and ſanctifying that day, and making it a holy Sabbath of reſt.

The third ground remaines, and that is: Gods bleſſing of the ſeventh day, laid down in the next words. *And God bleſſed the ſeventh day, verſ.*3.

This bleſſing of the ſeventh day conſiſts in two things,

The firſt is: Gods bleſſing of it, by giving and revealing to man on that day the greateſt bleſſing which was made knowne to the ſonnes of men during the time of the Old Teſtament, while the Sabbath of that ſeventh day was to be in uſe and the law thereof in force, that was, the giving of Chriſt by promiſe to be the Redeemer of the world; this belongs to the ground of the Sabbath.

The ſecond is, Gods bleſſing of the ſeventh day by ſetting it apart to be kept and obſerved of men as a day moſt bleſſed in memory of that bleſſing, that is, of the promiſe of Chriſt and his undertaking and beginning to mediate for man-kinde, this belongs to the ſanctifying of the Sabbath, which is the third maine thing obſerved in this text.

Firſt I will ſpeake of bleſſing as it is a ground of inſtitution, and after in the next place, I will handle it, as it is a part of the inſtitution of the Sabbath, and concurres with ſanctifying of it.

Bleſſing (as it belongs to the ground of the Sabbath and ſignifies Gods

Chap. 2. Gods giving and revealing on the seventh day a blessing above the blessings of all the other six dayes by which that day became more honourable) must needs be Gods giving, either of some naturall blessing tending to outward prosperity, and to naturall perfection and temporall felicity in this world; or of some gift and blessing supernaturall tending to heavenly happinesse and eternall blessednesse.

1. Gods blessing with naturall and temporall blessings is declared in the Scriptures to be two manner of wayes.

First by giving all sorts of temporall blessings and naturall gifts in generall, thus God is said to blesse *Ishmaell*, *Gen.* 17. 20. *and to blesse the Israelites in all their affaires and in all the Workes of their hands*, *Deut.* 14. 29.

Secondly, by giving some speciall worldly blessing, successe, and prosperity either in respect of their Corne, Wine, Meate and Drinke, *Exod.* 23. 25. or in respect of their cattell, or the fruite of their body or worldly goods, possessions and the like, *Deut.* 28. 31.

2. God blessing with spirituall and supernaturall blessings and gifts, in his making of men to grow and prosper in grace and in all heavenly blessings, as *Gen.* 12. 3. & 28. 4. where it is said that in the blessed seed of *Abraham* and *Jacob*, that is in Christ, *All the nations and families of the earth shall be blessed*, and thus God is said to blesse us *With all spirituall blessings in Heavenly things in Christ*, *Ephes.* 1. 3. and of this blessing *David* speakes, *Psal.* 67. 1. where he saith, *God be mercifull unto us and blesse us.*

3. God is said to blesse in a full and perfect sence with all blessings of prosperity and happinesse both temporall and spirituall, that is: by giving all saving graces needfull to salvation and good increase and growth in them, and all outward prosperity and all things thereunto requisite, together with his favour and a sanctified use of them, thus God promised to blesse *Abraham*, *Gen.* 12. 2. *and Isaac*, *Gen.* 26. 3. & *Jacob*, *Gen.* 28. 3. & *Joseph*, *Gen.* 49. 25. *With blessings of Heaven above and deep beneath And his people and inheritance*, *Psal.* 28. 9. Now the thing here to be enquired after and sought out, is what blessing is meant in this place, where God is said to *blesse the Seventh day*. For it is most certaine, that this blessing wherewith God blessed the seventh day, did not consist onely in Gods giving of any naturall and temporall blessings to that day, or to man and other creatures on that day, or in annexing and tying any such unto it. For God had before ceased

ceased and now rested from all workes of creation, that is, both from creating any kinde of creature, and also from adding more naturall goodnesse or perfection to any thing created. We never read that God made the seventh day blessed above the other six, either in clearer light of the sun, or in more faire and seasonable weather, at any time, or in any age from the beginning, or that he blessed it with any such blessing which belongs to nature, or to the naturall use of the creature. Chap. 2.

Secondly for spirituall and supernaturall blessings which tend to eternall life and blessednesse in Heaven, we never read of any proceeding from God, but only through the eternall Son incarnate and made man: even Christ the mediator. The Apostle affirmes that God blesseth us with all *spirituall blessings in heavenly things in Christ*, *Ephes.*1.3. And that *there is no other name under Heaven given among men whereby We must be saved*, *Act.*4.12. If any man hath ascended higher then S^t. *Paul* was rapt, *farre above the third Heaven*, and hath there heard of spirituall blessings which God intended to bestow, or did bestow upon *Adam* in the creation before Christ was promised, or did openly undertake to be mans mediator; he goeth farre beyond my line and measure of faith, I dare not be wise above that which is written. It is enough for me to know and beleeve that Christ is the only true way to heavenly and supernaturall happinesse, and that *he is the truth and the life*, *Joh.*14.6 *And that none can come to the Father but by him, and that in his name the Father gives the Spirit*, ver.26. *And through him sheds the Holy Ghost abundantly on all that are sanctified and saved*, *Tit.* 3.6. And that as *Christ onely makes Way into the holy of holiest*, *Heb.*10. 20. *so in him is all fullnesse, and from him all grace proceedeth by which God makes us accepted*, *Eph.*1.6. I know that God created all things, and man in his owne Image; perfect in his kinde, but *yet mutable*. I confesse and beleeve that man by his perfect obedience performed to God in his owne person, according to the first covenant of works, might have continued in that naturall life and earthly happinesse wherein he was created: But that he had any supernaturall or spirituall power given before the promise of Christ, whereby he was fitted for heavenly happinesse, or that any such life and happinesse was promised in the first covenant, or any grace tending thereunto, I cannot be perswaded.

First because the Scriptures are utterly silent in these points.

Chap. 2. Secondly becauſe it is againſt all reaſon to thinke, or conceive of God, who is the fountaine of all wiſedom and doth nothing in vaine. That if there had been a more neere way then Chriſt, more ready for him to reveale and communicate all his goodneſſe and glory to mankind, even the way of mans own perſonall obedience to the firſt covenant of works; Surely God would never have ſuffered man to fall, nor have given his Sonne to deſcend from Heaven and to humble himſelfe to ſuch baſe ignominious painefull and curſed ſufferings as he did, and all to bring man ſo farre about to the fruition of himſelfe in heavenly glory.

Thirdly, whatſoever hath or ſhall certainely come to paſſe concerning mans happineſſe or miſery, that God decreed, foreſaw and purpoſed, and that only he intended, and that from the beginning, even from all eternity; though God laid upon man no impoſſibility of ſtanding in innocency, nor any neceſſity of falling, but man was able to doe Gods will according to the firſt Covenant, and if he had done it, he might and ſhould have lived and enjoyed an earthly felicity: Yet certainely God foreknew what man would doe when he was tempted, and did willingly permit him to breake the firſt Covenant, intending to make a more ſure Covenant in Chriſt, and to eſtabliſh it with better promiſes, *Heb.*8.8. and that none of all mankinde ſhould be ſaved but onely they who are in Chriſt and under this Covenant. Now theſe things being thus: If the bleſſing wherewith God bleſſed the ſeventh day, be any ſpirituall bleſſing, it muſt needs be in and under Chriſt promiſed: Yea it muſt needs be either the promiſe made to man on that day, that Chriſt ſhould be his Redeemer, and Chriſt his undertaking openly to be mans ſurety and Mediator, or elſe ſome ſpeciall bleſſing which comes by Chriſts mediation, as the gift of the Spirit, and ſpirituall grace given to man to beleeve in Chriſt, to reſt on him, and in him to ſeek eternall reſt; or Gods acceptation of Chriſt for mans ſurety, & Gods reſting on Chriſts ſatisfaction and righteouſneſſe. In very deed, let others thinke what they pleaſe, for my part I can ſee no reaſon either in this text or any other text of Scripture to perſwade me that this bleſſing was any, but the ſupernaturall and heavenly bleſſing, even Gods gracious favour, kindneſſe and love then firſt ſhewed to man in Chriſt, by promiſing him to become the ſeed of the woman, accepting him for mans ſurety, and reſting in his mediation and alſufficient ſatisfaction, which bleſ-

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sing brings with it and includes in it many, yea all naturall blessings Chap. 2.
which are true blessings indeed, and end in eternall happinesse. For by Christ who then was first promised and revealed, man hath naturally life continued to him, and right and rule over the creatures restored and given in an higher degree, and in a more excellent kind: He had power given to him in the state of innocency to rule over cattell and all living creatures, and to order and command them for his delight and pleasure. But in Christ he hath power given to kill and sacrifice, and to eat them and use them for his profit. In the creation God gave to man as his steward rule over all creatures and right in them; but in Christ he gave man the right of a sonne and heire, and made all creatures mans inheritance, which is a firme and unchangeable right, and now all the blessings temporall which the elect and faithfull have and possesse by faith in Christ and by a true right in him, are blessed and sanctified to them, and are helps and furtherances to their heavenly glory. And thus I dare be bold to conclude: That the blessing wherewith God blessed the seventh day, was a blessing above all blessings naturall which God gave to man in the sixt day and to other creatures on other dayes of the creation. It was the blessing of his kindnesse and love to man revealed in Christ promised, which includes in it the restitution of man to all naturall blessings, all which all man-kind have and injoy by Christ and through his mediation. So that here is a blessing worthy of an everlasting memoriall among all *Adams* posterity, which justly bound them all to observe that day of the weeke to the honour and praise of God, untill the comming in of the fullnesse of that blessing on the day of Christs resurrection, which is the first day of the weeke and the eight from the beginning of the creation, which all Christians by vertue of the institution of the Sabbath here in my text, are bound to keepe holy and to solemnise with thankfullnesse for all blessings in Christ promised on the seventh day, and on the first day fully exhibited a perfect Redeemer in his resurrection. And thus I have discovered out of this text the whole ground upon which the Lords holy weekly Sabbath is founded, which is briefly comprehended in these 3. particulars. 1. *Gods perfecting of the Work created.* 2. *Gods rest on the seventh day.* 3. *Gods blessing of it.* Out of which particulars as I have laid them open: this Doctrine doth arise.

Chap. 3.

## CHAP. III.

*Doct.* THat the first institution of the Sabbath on the seventh day of the first weeke of the world was grounded upon Christ, and occasioned by the promise of him to be mans mediator, and the worlds redeemer. And the true and proper grounds of the sanctification of the weekly Sabbath, upon which it stands perpetually to the worlds end, and to the eternall rest in Heaven, are Gods perfecting of the created world by bringing in redemption by Christ, Gods rest, delight and pleasure in Christs mediation, and Gods blessing the seventh day with a blessing farre above the blessings of all other dayes, even the giving Christ a perfect Saviour for man-kinde. This point is most plaine and manifest by that which I have before delivered. But yet for the better setling of our judgments and confirming of our hearts in the knowledge and beleefe of this truth, It will not be amisse to adde further proofs and reasons grounded on the sacred Scriptures.

1 *Reason.* First that which is the ground of Gods sanctifying the seventh day above all the other six dayes of the weeke must needes be something which came to passe on that day, which farre excelled the workes created on the six dayes. For the holy Scriptures and the common practice of all nations doe concurre in this, that all holy dayes whether weekely, monthly or yearely are observed and were first instituted in memory of some notable and extraordinary thing which on those dayes of the weeke, month and yeare happened and came to passe, witnesse the Passeover, Pentecost, the feast of Purim, and dedication, the feast of Christs nativity, resurrection, ascention, our fifth of *November* and many others. But there can be nothing imagined greater then the workes of creation which were all finished on the six dayes, but only the promise and revelation of Christ the Redeemer and the work of redemption by him the eternall Sonne of God, on that day openly undertaken and begunne, as I have before prooved.

First for Gods ceasing from his workes of creation, and his bare rest from them, it being a doing of nothing and not making of good things, cannot in any case be esteemed better then the workes of the six dayes wherein God created all things good and perfect with naturall

naturall perfection. For doing of good is better in the judgment of all reasonable men, then doing of nothing. Chap. 3.

Secondly, for Gods perfecting of the creation by bringing man and woman the last and chiefest of his creatures into beeing that was on the sixt day, and his making of every creature compleat and perfect in his kinde, that was done on the severall dayes in which they were severally created, and cannot be any ground of sanctifying the seventh day but rather of the six dayes of the weeke. Wherefore it remaines that Christ promised a perfect redeemer on the seventh day of the world and beginning actually to mediate for man and to communicate his Spirit and supernaturall grace and faith to our first parents, is the ground of the institution of the weekly Sabbath on that day.

Secondly, a supernaturall effect cannot proceed from a naturall cause, a spirituall building cannot be surely setled on a naturall ground and foundation. If the effect be supernaturall, the cause must be such, and if the building be spirituall, the foundation also must be spirituall on which it is setled. Now the sanctification of the Sabbath as it is Gods worke in the first institution, is a separating of a day from naturall, to heavenly, spirituall and supernaturall use, and to workes which tend to such an end as cannot be obtained by creation, but onely by the mediation of Christ; and sanctification of the Sabbath as it is a worke and duty which God requires of a man, is wholy exercised about things which concerne Christ, and which have relation to him, and which none can rightly performe without the communion of the Spirit of Christ, and the saving gifts and graces of God in Christ. The Hebrew word *Kadash* signifies onely such workes in all the Scriptures wheresoever it is used, and never any thing is said to be holy or sanctified but in, for, and by Christ, wherefore that ground of the Sabbath must needs be something in Christ, or indeed Christ himselfe on the seventh day first promised and revealed a perfect and al-sufficient Redeemer and mediator to gather all things to God. 2 *Reason.*

Thirdly that which hath no proper or principall end or use, but such as presupposeth Christ and his mediation, and is subordinate to him promised and to the revelation of redemption by him, must needes be grounded on Christ, and receive the first institution and Originall from the promise of him, or him promised. This is 3 *Reason.*

Chap.3. a certaine truth which with no colour of reaſon can be denied. For God doth nothing in vaine, he makes all things for their proper end and uſe, and brings nothing into being before he hath a proper end and uſe ready before hand, for which it may ſerve. Now the proper and principall end and uſe of the Sabbath for which the Lord is ſaid in the Scriptures, to inſtitute and give it to his people, is ſuch as preſuppoſeth Chriſt and his actuall mediation, and is ſubordinate to the promiſe of redemption by him.

Firſt God himſelfe teſtifieth both in the Law, *Exod.*31.13. and alſo in the Prophets, *Ezech.*20.12. that he gave his Sabbath to his people for this end and uſe, *That it might be a perpetuall ſigne betweene him and them*, to confirme them in this knowledge and beleefe, *that he is their God who doth ſanctifie them.*

Secondly, another maine uſe for which God inſtituted the Sabbath is, that it might be a ſigne and pledge to his people of the eternall reſt or Sabbathiſme which remaines for them in Heaven, and untill they come to that reſt, they are bound to keep a weekly holy Sabbath to put them in hope of that eternall reſt, ſo much may be gathered from the Apoſtles words, *Heb.*4.3,9.

Thirdly, the Sabbath is for that end and uſe that by keeping it holy, and by ſanctifying our ſelves to the Lord, and delighting our ſelves in him, and in his holy worſhip, we might grow up in holineſſe without which none can come to ſee and enjoy God, and ſo might draw ſtill more neere to God till we be fully fitted to ſee and enjoy him in glory, and to come to his eternall reſt in Heaven. Now all theſe principall ends and uſes of the Sabbath doe preſuppoſe the promiſe of Chriſt and his mediation.

Heb.12.

For firſt in him alone as he is our mediator, God becomes our God, who doth ſanctifie us, and without Gods ſhedding of the Holy Ghoſt on us through Chriſt, we can never be truly ſanctified, as appeares *Rom.*8.9. *Tit.*3.6. & 1 *Cor.*1.30. And in Chriſt we are called to be Saints and ſanctified, 1 *Cor.*1.2.

Secondly, there is no thought or hope of eternall reſt in Heaven but in and by Chriſt, he brings us into that, and by going before us makes way for us, *Heb.*6.20. & 9.24. It is that which never entered into the heart of man, his reaſon conceives it not till God doth reveale it by his Spirit given through Chriſt, 1 *Cor.*2.9,10.

Thirdly, no man can have acceſſe unto God but in Chriſt, there is no approach

approach to the throne of grace but in him, *Heb.*4.16. It is Christ alone who for his peoples sake sanctified himselfe, that they also might be sanctified, *Joh.*17.19. And there is no growing up in grace and holines but in him and by union and communion in one body with him as our head, *Eph.*4.13,16. upon these infallible premises it followes necessarily, that the proper end and use of the Sabbath presupposing Christ, the first institution thereof must needs be grounded on Christ also Chap. 3.

Fourthly, If Christ as he is the Son of man united in one person unto God, and so our mediator, be the Lord of the Sabbath, so that the alteration and change of it from one of the seven dayes to another, is only in his power and depends wholy on some change in him; then the institution of it is grounded on the promise of him and upon his mediation. Now the Antecedent is manifest by our Saviours own words. *Mat.*12.9. where he calls himselfe Lord of the Sabbath day. And by his resurrection and becomming *the head stone of the corner*, the Sabbath is changed from the day of him promised unto the day of the full exhibition of him a perfect actuall Redeemer in his resurrection, as *David* foretold, *Psal.*118. And the practise of the Apostles in all Churches of Christian Gentiles doth abundantly declare, *Act.*20.7. & 1 *Cor.*16.2. wherfore undoubtedly Christ promised, was the first ground of the institution of the Sabbath, and as our Saviour in that place of the Gospell, *Mat.*12.9. affirmes it was made for man, that is, not only for mens use but also for him, the son of man: and upon the promise and undertaking of him to become man and the seed of the woman, for mans redemption and for destroying the works of the Divell. 4 *Reason.*

USE.

This Doctrine thus fully prooved and confirmed, is a Doctrine of speciall use to work in the hearts of all true Christians, who have all their hope & confidence in Christ, an high and holy reverence and esteem of the Lords holy weekly Sabbath, and to provok and stir them up to a carefull, conscionable and diligent observation thereof, in all their generations, for the promoting and propagating of piety, and for the increase of devotion and advancement of Religion in all succeeding ages. If the observation of the weekly Sabbath were but a dictate of nature, written in mans heart in the creation; then were the chiefe end and ayme of it no more but an earthly felicity, and the fruition of a naturall life in an earthly paradice. It should be no better then one of the duties which belong to the old covenant of life, and justification by

Chap. 3. by mans owne works; which is aboliſhed and made void by mans fall. And it is wholy fruſtrated of the proper end and uſe of it, which was juſtification and life by works of a mans owne doing. And ſo being not a part of the wiſedome which is from above, it ſhould be of leſſe eſteem and of common and ordinary account with holy Chriſtian Saints. Or if the Sabbath were a legall rite and ceremoniall ordinance onely, ſuch as were ſacrifices, burnt offerings, circumciſion and legall purifications, which were ſhadowes of things to come, then ſhould it be aboliſhed by the full exhibition of Chriſt, and the obſervation thereof among Chriſtians of the beleeving Gentiles, were no better then ſetting up of abominations which make deſolate by cutting men of from Chriſt.

But here we are taught better things concerning the Lords holy weekly Sabbath, to wit: that it is an holy, Heavenly, Evangelicall ordinance, wholy grounded upon Chriſt and depending only upon him, firſt inſtituted upon the promiſe of Chriſt, and limited to the ſeventh day of the week, (in which he was promiſed to be mans redeemer, and did undertake, and in ſome meaſure begin actually to mediate and to intercede for man with God) and was commanded to be kept only on that ſeventh day, during the time of the old Teſtament while Chriſt was only promiſed, and the fathers ſought ſalvation in him to come.

And now ever ſince the full exhibition of Chriſt a perfect redeemer in his reſurrection, neceſſarily impoſed on all Chriſtians, and limited by vertue of the firſt inſtitution and foundation of it upon Chriſt, to that day even the firſt day of the weeke, which is the greateſt day of Chriſt appearing in the nature of man on earth, that is the day of his reſurrection to glory and immortality, and the day of his compleat victory and triumph, in his owne perſon over ſin, death, the Divell and all the powers of darkneſſe.

So that though the particular dayes of the weekely Sabbath, that is, the ſeventh of the weeke in the old Teſtament, and the firſt in the new; and under the Goſpell may truly be called temporary and ceremoniall, becauſe they have their ſet times and ſeaſons; the one the time and ſeaſon only under Chriſt promiſed; the other the time and ſeaſon under Chriſt fully exhibited, that is, the whole time of grace under the Goſpell untill we come both in ſoules and bodyes to the eternall Sabbath and reſt in Heaven, when (Chriſt our Mediator having deſtroyed all enemies and delivered up the Kingdome to God his

his Father) God shall be all in all: yet they are such ceremonies as are holy in their seasons, not by signification and consecration to holy and supernaturall use only, as legall shadowes were: but also materially and in respect of the very duties, which are performed in observation of them; yea and effectively, because the due observations of them properly tends to begit and increase true holinesse in Gods people. Chap. 3.

Besides, if we consider the observation of a weekly Sabbath simply in it self without limitation to a particular day, so it is a perpetuall ordinance of God which bindes all man-kind to the end of the world.

And there is none of all *Adams* posterity, but by Gods first institution he is bound to keep the holy weekly Sabbath, upon that very day of the weeke, which by the word of God and the ground of the institution, appeares to be most seasonable in the age and the state of the Church under which they live and have their being on earth.

Now these things being so, how is it possible that any true sincere Christian (who as by one spirit and by a true lively faith, so also in his whole heart and in all holy affections is united unto Christ; and hath all his hope and confidence in him as in his only Redeemer, Lord and Saviour) should not have the weekly Sabbath in most high esteeme, which was first grounded upon Christ promised, and came in upon the seventh day of the world, together with the word of promise and the glad tidings of the worlds redemption by Christ: and with the two perpetuall commandements of repenting and beleeving in Christ, which are the great commandements of the Gospell, which holy and blessed Sabbath hath still continued and gone along with Christ promised on the seventh day, during the time of the Old Testament, and since the full exhibition of Christ in his resurrection, hath advanced forward together with Christs unto the first day of the weeke, in which day he perfected mans redemption, triumphed over death, rose up and was advanced to glory and immortality. Surely they who professe love to Christ, and profane the weekly Sabbath, they are no better then painted hypocrites, yea rather they are to be numbred among those bold, audacious and scandalous sinners, who presume to pull a sunder those whom God hath inseperably joyned together, that is, the Sabbath and Christ the Lord of the Sabbath, who while they professe Christ in word, doe indeed deny the power of true Christian godlinesse, and doe what in them lyeth to turne the publicke

Chap.4. worſhip of God into ſacrilegious profanation, and ſo to provoke the eyes of his glory. Thus much for the ſecond maine thing here offered in this text, that is, the ground of the holy weekly Sabbath.

## CHAP. IIII.

THE third maine thing which here offers it ſelfe and which I have propounded to be handled more largely; as comprehending in it divers ſpeciall points of great weight and moment, as the ſanctifying of the ſeventh day and alſo Gods bleſſing of it, ſo farre as bleſſing ſignifies Gods ſetting of it apart to be kept and obſerved for a bleſſed memoriall of the promiſe of Chriſt, and as it is a part of the firſt inſtitution of the Sabbath.

For Gods bleſſing of a day or of any other thing doth ſignifie. 1. His giving of ſome notable benefit on that day, or to the thing bleſſed. 2. His ſetting of it apart to a bleſſed end and uſe, in the former ſenſe it belongs to the ground of the Sabbath and ſo I have ſpoken of it before. In the latter ſenſe it belongs to Gods act of Inſtitution, and is in effect the ſame with ſanctifying of the ſeventh day, onely this I conceive to be the difference that Gods ſanctifying of a thing is, his ſeperating of it by his word and commandement, to a ſupernaturall and extraordinary uſe, either profitable, or unprofitable to it ſelfe, as his ſeperating of things to be his inſtruments of juſt vengeance for the deſtruction of his enemies, and ſeperating men to ſome holy office for a time, as *Saul* to propheſie, *Elies* ſonnes to be Prieſts, and *Judas* to be an Apoſtle, by which office they received no true bleſſing, but it turned to their greater curſe at laſt. But Gods bleſſing of a day, or of any other thing, is his ſetting of it apart for a bleſſed uſe, and his pronouncing and commanding it by his holy powerfull word, to be a bleſſed day or bleſſed thing, and to ſerve for holy and bleſſed uſe, and ſo bleſſing is that ſpeciall ſanctifying which is ſeperating of things to a bleſſed uſe, and come here to be handled under Gods ſanctifying of the ſeventh day; For God ſanctifying in this place, is a bleſſed ſanctifying of the day to a bleſſed uſe, and the word bleſſed is put before to make us cleerely ſee and underſtand ſo much. I will therefore inſiſt only upon ſanctifying which comprehends bleſſing in it, and will firſt open and expound the word and ſo proceed to points of Doctrine.

The Hebrew word *Kadaſh*, is never uſed in any other ſenſe in all the Scriptures,

Scriptures, but only to signifie seperating of things from their ordinary and naturall use, to some use more then naturall or above nature, and the fitting and preparing of them for that use, as for example combining of nations in an holy league against *Babell*, or other wicked state to execute on them Gods just revenge, *Jer.*6.4.& 12.3.& 22.7.& 51.27,28. and seperating some cities for refuge, *Josh.*20.7. whensoever this word is attributed to God in all the Scripture, it signifies either Gods seperating things or times for holy use by his word and commandement, or by some holinesse shewed or some extraordinary holy worke done in them, as *Ex.*19.44.2*Chro.*7.20. or else Gods infusing of his holy Spirit, and of spirituall and supernaturall graces and gifts of holines into men by which they are seperated from carnall men, and prepared for heavenly glory, as *Ex.*31.13.*Lev.*20.8.*Ezec.*20.12.*Jer.*1.5. where God is said to sanctifie his people, and to make them holy, that so they may be fit to come neerer to him. And frequently in the new Testament, the Greek word ἁγιάζειν is used in this sense, as *Eph.*5.26.*Heb.*2.11. Chap.4.

Here the word signifies not sanctifying by infusing holinesse and making holy, but Gods consecrating, that is, seperating the seventh day to an holy, heavenly, spirituall and supernaturall use, by his word and commandement, or by some holy worke done first in it, or some holinesse first revealed upon it.

For this was the day in which God by his gratious promise of Christ, and by the new covenant of life made with man-kind in him, did communicate his Spirit to our first parents, and wrought in them faith and all holy graces needfull to salvation, and so of *Ishah*, a woman who brought *Wo to man* made our first mother *Chavah*, that is the mother of life in Christ to all living. אִישָׁה

This day, God hereupon commanded to be sanctified of men, and kept holy by holy exercises which tend to the honour and praise, and to the solemne commemoration and memoriall of Christ promised, and of his own rest in Christs mediation, and this day he appointed to man to be a signe and pledge of the eternall Sabbath in Heaven, after the end of the world which in six dayes he created.

Here therefore we see wherein especially Gods sanctifying of the seventh day to be an holy Sabbath of rest, did consist. Which that it may yet appeare more fully and distinctly in all the particulars, I will reduce the summe of all into a few positions, some negative, and some affirmative; which being by evident testimonies of Scripture,

Chap. 5. and by good arguments grounded on the word of God, prooved and confirmed; the truth will be so cleare and manifest, that the simple shall be able to understand the true sanctification both of the seventh day, which was the old Sabbath of the Old Testament, and also of the Lords day the Christian Sabbath of the New Testament under the Gospell.

## CHAP. V.

1. *Positiõ negative.* First we must not in any case imagine, That Gods sanctifying of the seventh day was the creating or infusing of any naturall holinesse into it, by which it was distinguished from other dayes of the weeke, and made more excellent then any of them. My reasons are:

First because creating of naturall holinesse in any thing, is a worke of creation: But God rested from all works of creation on the seventh day, and from making any thing which belonged to the naturall being of any creature, or to the naturall frame and perfection of it, witnesse the words of my text, and the words of the Lord himself, *Exod.* 20. 13.

Secondly the Scriptures which are the onely rule of faith, and of all Doctrines of this kind do never mention any naturall holinesse in any creature which God made in the whole created frame of Heaven and earth; Although God did create man perfect in his kinde, even in his owne Image: yet I doe not read, that this image comprehended any more in it but naturall gifts and endowments onely, as light of understanding, liberty of will, most free to good onely, and well ordered affections all upright; also a comely frame and excellent temperature of the body, fit to be the seat, subject and instrument of a living reasonable naturall soule and spirit, and to rule over all other creatures. *Solamon* the wise preacher describing the image and excellent frame wherein God created man, makes no mention of any holinesse, but onely of naturall uprightnesse. *God* (saith he) *made man upright.* Wee never reade of holinesse naturall to any but onely to God.

Eccles. 7. 29.

Thirdly true holinesse is a gift of supernaturall grace given onely in Christ, and proceeding from the Holy Ghost shed on men through Christ, and dwelling in them as the immortall seed of God:

It belongs not to the naturall image of God wherin the first earthly *Adam* was created; but to the spirituall and heavenly Image of the second

second *Adam* Christ, who is a quickning Spirit and the Lord from Heaven Heavenly, whose Image no man can beare but in the state of regeneration, when he is borne of the Spirit, and begotten of God to a lively hope, to the *inheritance incorruptible and undefiled which fadeth not away*; as I have largely heretofore prooved by divers Scriptures which oppose the image of true holinesse, and undefiled righteousnesse which men have in Christ, to the image of the first *Adam*, both that upright image wherein he was first made, and that corrupt image whereinto he was transformed by his fall, as appeares most plainely, 1 *Cor.*15.45,49. and *Eph.*4.23,24. Chap.5. 1 Pet.1.3.

The thing which deceives many learned men, and carries them to thinke that holinesse was a part of mans naturall image in which he was created in this.

First they take it for granted, that all uprightnesse and purity of man in heart, soule, life and conversation, by which he is conformable to the law of nature and to Gods will revealed, and his commandements given to him, is true holinesse and is so called in Scripture. *Object.*

Secondly, they reade that *Adam* was made by God upright and had that purity and uprightnesse which made him conformable to Gods law and revealed will, and this was Gods Image in him, and hereupon they conclude, that *Adam* was created in true holynesse.

To this I have heretofore upon another text fully answered, by laying downe a plaine distinction gathered from Gods word, and daily experience, and by applying it to this purpose. For I have distinguished purity and uprightnesse by which man is conformable to the revealed will and law of God into two sorts. First there is a created naturall purity and uprightnesse founded upon naturall principles, which God gave to man in his first creation, by which he was conformable to Gods revealed will and to the law of his nature in the state of innocency, but this uprightnesse having no other roote or foundation, but mans mutable nature and frame, was also mutable and was quickly defaced and corrupted by the subtilty of the tempter and mans fall. Secondly, there is a renewed or new created uprightnesse and purity of man in his heart and, soule, life and conversation, which is found onely in Gods elect and faithfull regenerate children, by which they are here in some measure made conformable to the law and will of God; this although it is much ecclipsed and obscured by the remainders of naturall corruption which still dwell in Gods Saints in this fraile life & mortall body, *Answ.*

Chap.5. and doth not ſhine forth in the true brightneſſe of it, yet it proceeds from an eternall fountaine, the pure waters whereof ſpring up unto life eternall, and cannot be defiled but remaine pure, though they paſſe through the dead ſea of *Sodom*, the filthy lake of mans naturall corruptions, which dwell ſtill in this body of death, this pure fountaine is the ſpirit of regeneration which God ſhed through Chriſt on the elect, as our Saviour himſelf teacheth, *Joh.*14.4. & 8.38,39. And becauſe this Spirit even the Holy Ghoſt which daily renues them, being ſhed on them in their new birth, *Tit.*3.5,6. doth dwell in them as the immortall ſeed of God, and abides with them forever, *Joh.*14.16. & is ſtronger then the ſpirit of malice the Divell, which overthrew our firſt parents and ever ſince rules in all worldly men, 1 *Joh.*4.4. Therfore it is true purity and uprightneſſe which cannot faile nor deceive us as *Adams* did; and this is that which the Apoſtle cals the new man and the righteouſneſſe and *holineſſe of truth*, *Epheſ.*4.24. in the ſame ſenſe that ſpirituall, ſupernaturall and heavenly graces are called *the true riches*, that is, the riches durable and incorruptible, which will never lye unto us: nor by failing deceive us, *Luk.*16. As for the created purity and uprightnes by which the firſt *Adam* was conformable to the law, it is never in all the Scriptures called by the name of holineſſe, neither is it, or any morrall virtue in any unregenerate man any true holines, becauſe it proceeds not from the Holy Ghoſt who dwels in the regenerate and works all true holines in them. I wiſh that all the learned would ſeriouſly weigh this truth and embrace it with their hearts, and beare it continually in their minds and memories: For this will at one blow raze to the very foundation all Pelagian, Popiſh, Arminian Hœreſies, concerning the power of mans free will, the efficacy and merit of mans naturall works done before regeneration, and the falling away of men regenerate and juſtified, from the grace of God and from juſtifying faith and true holineſſe, alſo concerning univerſall grace given to all men, by which they have it in their own power to be ſaved.

And if it would pleaſe the Lord to open the hearts of our people rightly to conceive this difference, betweene the Image of the firſt and ſecond *Adam*, and betweene the created naturall uprightneſſe of *Adam*, and the ſpirituall uprightneſſe and infuſed holineſſe wherein the ſecond *Adam* was conceived and framed by the Holy Ghoſt, this would raviſh their hearts and fill them with admiration of the ſingular love of God to his elect in Chriſt, and of the ſingular excellency of the

the grace and holineſſe, and of thoſe high prerogatives which the regenerate and faithfull receive and enjoy through him, which indeed ſo farre exceede all that belonged to man in the ſtate of innocency, as Chriſt the ſecond *Adam* in his humanity exceeded the firſt *Adam*, and immutable grace exceeds mutable nature, as eternall fruition of God in heavenly glory, excels the fruition of fading pleaſures in an earthly paradiſe. Chap. 6.

## CHAP. VI.

SEcondly, Gods ſanctifying of the ſeventh day was not the creation or infuſing of any ſpirituall or ſupernaturall holineſſe into it, by which it did excell all other dayes of the week. For firſt of all ſpirituall and ſupernaturall holineſſe is created and infuſed by the Holy Ghoſt, only into reaſonable creatures Angels and men, and cannot be in any thing void of reaſon, underſtanding, free will and affections. Although things without life, and creatures void of reaſon, are called holy by way of relation, becauſe they are dedicated to an holy uſe: Yet nothing is called holy by holineſſe of qualification, that is, by holineſſe inherent and heavenly grace, quality and perfection, but only man and the holy Angels who are partakers of the Holy Ghoſt, and have him dwelling and working in them. For this holineſſe is unſtained purity and unſpotted uprightneſſe, which poſſeſſeth and informeth the underſtanding, will, deſires, affections and inclinations of reaſonable creatures, and makes them conformable to Gods revealed will and the rule of his law. So that to imagine holineſſe infuſed into any time, place or any other thing, which hath not reaſon and underſtanding and will, is a meere dreame, dotage and ſuperſtition. Times and places, as holy dayes, and holy temples, are holy in Scripture not for any holineſſe inherent in them, which they communicate to Gods people, but becauſe theſe dayes and places are dedicated to holy uſe, and in them God is pleaſed by his Spirit working with his word and ordinances, to beget, increaſe and ſtirre up holy affections in men, and to move and enable them to performe holy actions according to Gods will. 2. *Negative Poſition.*

Secondly, all true infuſed inherent holineſſe, created and wrought by the Holy Ghoſt, ſprings from an eternall fountaine, and is founded upon a ſure rock which can never be removed but ſtandeth firme for ever. Where Gods Spirit once informeth or taketh poſſeſſion, and

Chap.7. and worketh true holineſſe there hee abides for ever, *Joh.* 14. 16. The Divell and all the powers of darkneſſe cannot prevaile, nor diſpoſſeſſe him, *for he is greater then they all*, 1 *Joh.*4.4. So that if God had ſanctified the ſeventh day, by infuſing holyneſſe and informing it with the Holy Ghoſt, it could never have beene profaned, polluted and defiled by men, neither could there have beene any change of it from the holy Sabbath to a common and ordinary day of the weeke, as now we ſee by Chriſts reſurrection; It ſhould have continued Gods holy weekly Sabbath for ever, even as men once truly regenerate and ſanctified by the Holy Ghoſt, are by that Spirit ſealed unto the day of full redemption, *Epheſ.*4.30.

## CHAP. VII.

1. *Poſitiõ affirmative.* THE affirmative põſitions wherein I will ſhew how God ſanctified the ſeventh day are three. Firſt God did on that day reveale himſelfe to man a moſt pure and holy God, more then in all the ſix dayes of the creation. For in creating all things of nothing, he ſhewed his power and omnipotence in making all things good and perfect in their kinde. And in ſetting the Heavens and the earth and all creatures in ſuch an excellent and comely order, hee ſhewed his wiſedome and goodneſſe. And in making man upright in his owne Image, and giving him dominion over all living creatures to order them according to his will, and to the law written in mans heart, he declared his righteouſneſſe. But on the ſeventh day by promiſing Chriſt a perfect redeemer and Saviour, he manifeſted and revealed his moſt perfect purity and holineſſe divers wayes. Firſt by his ſuffering of man to live in his ſight, and to approach to his preſence when he was corrupted by his fall, and become filthy and abhominable, and in the ſtrictneſſe and rigor of juſtice worthy to be deſtroyed with eternall death, God did plainely ſhew that he is a God infinitely holy and cannot receive the leaſt ſpot and ſtaine of mans corruption approaching to his preſence, but appeares moſt pure and glorious, and ſhines forth beyond all meaſure, by making an holy uſe of mans uncleaneſſe, and ordering and diſpoſing it to the more full manifeſtation and communication of his glory and goodneſſe to his elect in Chriſt: For as the purity of gold doth more appeare by abiding moſt pure and perfect in the midſt of conſuming fire and a furnace of fier full of un-

uncleane ashes, and after the touching of things most uncleane: So Chap. 8.
Gods perfect purity and holinesse appeares most infinite and unspotted, in that he suffers uncleane man, made filthy and abhominable by sinne to live in his sight and presence, and doth order and dispose his uncleanesse to an holy end, and doth meddle with it, and touch it, and yet is no whit diminished or obscured thereby but made more bright and resplendent in the eyes of the world. Secondly God by his promising of Christ to become man, and in mans nature to make a full and perfect satisfaction to justice for mans sinne, did shew his infinite purity and holy hatred of sinne, more then by any worke of creation, In that rather then mans sinne and filthinesse should not be punished to the full, and his justice fully satisfied, he would give his own Sonne, a person of infinite value to beare the curse, and suffer the whole punishment of sinne in mans nature and so to make full satisfaction for it.

Thirdly, the revealing of Christ and promising of him to be a second *Adam*, who is the Lord from Heaven heavenly, and a quickning Spirit, through whom he doth richly shed his Spirit on *Adam* and all his elect seed in their generation; which holy Spirit doth dwell in their fraile earthly sinfull bodies, as in a Tabernacle and Temple all the time of this fraile life, and is not stained nor defiled with their corruptions: but doth abide most pure and holy, and doth overcome, mortifie and kill by a long and lingering death the old man of sin in them, and workes in them that spirituall purity and holinesse, which though it be but like a graine of mustardseed; yet cannot be destroyed or defiled, but increaseth more and more, and prevaileth against all powers of darknesse; this doth above all shew the infinite purity and holinesse of God and of his Spirit. And therfore I conclude that God by promising and revealing Christ on the seventh day, did then first shew himselfe infinitely pure, and did manifest unspotted holinesse more then in all the six dayes of the creation: and this is the first point of his sanctifying of the day, to be an holy Sabbath of rest, untill the full exhibition of Christ made a perfect actuall redeemer on the day of his resurrection.

## CHAP. VIII.

SEcondly, God on the seventh day, did through Christ promised shed the Holy Ghost on our first parents, beget them of his immortall seed, sanctifie them and work faith and all saving graces in them; so 2. *Positiō affirmative.*

Chap.8. that they beleeved the promiſe and found reſt in Chriſt. And ſo this was the day wherein God did firſt make man actuall partaker of his Spirit, and did worke in him true holineſſe, and conforme him to the Image of Chriſt. This appeares by three things.

Firſt by *Adams* words, *Chap.*3.20. where notwithſtanding Gods paſſing of the ſentence of bodily death againſt him, and of his returning to duſt in the grave, in the words next before: yet he by faith layes hold on eternall life in Chriſt the promiſed ſeed, and being ſtrengthened with might by the Spirit in the inner-man, doth call his wife *Chavah*, which ſignifies *life*, becauſe by Chriſt promiſed to become her ſeed, ſhe ſhould be the mother of all living, and not only all his naturall ſeed, ſhould by Chriſt have naturall life for a time, and being on earth continued unto them: but alſo after death his wife and all their elect ſeed ſhould have life eternall in him. This is a ſtrong argument of a lively faith, and of the quickning ſpirit given to *Adam* upon the very day of the promiſe which was the ſeventh day.

Secondly, that our firſt parents had the holy Spirit given them on that day, and by faith were juſtified and made partakers of the righteouſneſſe of Chriſt; the coats of skins doe ſhew which God fitted to them and put upon them. For undoubtedly theſe skins were of cleane beaſts, which God taught and commanded them to kill and offer in ſacrifice as types, figures and pledges of their redemption, by the death and ſacrifice of Chriſt: and theſe coats made of the skins of beaſts ſacrificed, and put upon our firſt parents by God himſelfe, did plainely foreſhew the covering and cloathing of all the faithfull with the robes of Chriſts ſatisfaction and righteouſneſſe, and were a token and pledge to them, that they were juſtified by faith in Chriſt to come, and cloathed with the garments of ſalvation. For all Gods works are perfect: he gives to no man by his owne hand immediately the outward pledge and ſeale without the inward grace.

Thirdly, *Adams* teaching of his ſonnes, *Caine* and *Abell* to ſacrifice, and to bring offerings and firſt fruits to God, which were types of Chriſt and of Gods reſt in his mediation and full ſatisfaction, and that
Gen.4: at the end of dayes, that is, the ſeventh which is the laſt of the weeke, and Gods holy weekly Sabbath, theſe I ſay do teſtifie *Adams* faith in the promiſe, his holy obedience to Gods commandement of keeping holy the ſeventh day, and his holy care to teach his children holy obedience alſo. Now this being manifeſted, that on the ſeventh day God did

did first sanctifie man by his holy Spirit, and did bring in holinesse into the world among men, we must needs acknowledge this a second point of Gods sanctifying that day, and making it fit to be his holy weekly Sabbath and the day of his holy worship. Chap. 9.

## CHAP. IX.

THirdly the Lord God for a memoriall of these supernaturall and heavenly things first revealed and done on the seventh day, and for a pledge to man of the eternall rest in Heaven, did also by his word and commandement, appoint every seventh day to be unto man a day of rest from his own workes which concerne this worldly life, and to be kept an holy Sabbath to the Lord his God, and this is the third point of Gods sanctifying the seventh day, and setting it apart for holy and heavenly use, and for holy worship, service and religious duties which tend to beget and increase holinesse in men, and so to bring them to see and enjoy God in the eternall rest of glory. This point because it is of greatest weight and moment, and comprehends in it many of those things which are necessary to be laid open, and made knowne for the distinct and profitable understanding of the Lords holy weekly Sabbath, and the right observation thereof, together with the duties which belong thereunto and are therein required. Therefore I will doe my best endeavour to handle this point more fully, and to lay open distinctly the speciall things therein contained, and that in this method and order. 3. *Positiō affirmative.*

First I will proove this maine point, to wit: that Gods blessing and sanctifying of the seventh day, did include the giving of a law and commandement for the keeping of an holy weekly Sabbath, and Gods giving of this commandement was a maine and speciall part of his sanctifying of it.

Secondly I will enquire and search out the nature of that law and commandement, and how farre and in what manner it bindes *Adam* and all his posterity.

Thirdly, because every law which God gives to man, doth impose a duty upon man, and bindes man to the performance of it, therefore the very words of the text bind me to handle at large, mans duty which this commandement of God, and this word by which he did blesse and sanctifie the seventh day, doth impose upon *Adam* and all his

Chap.9. posterity, even their sanctifying and keeping holy the Sabbath day.

For the proofe of the maine point, we have three notable arguments. First we have the plaine testimony of God himselfe, *Ex.*16.28. where he cals this his blessing and sanctifying of the seventh day, by the name of a commandement and law, and tels the *Israelites* that they not keeping of an holy rest; but going out to gather Manna on the seventh day, did refuse to keepe his commandements and lawes, that is, his commandements and laws which he had given from the beginning, in his blessing and sanctifying of the seventh day; For of other speciall lawes and commandements given before that time concerning the Sabbath there is no mention at all in Scripture, neither did God give any besides that from the beginning, untill he spake unto them afterward from Mount *Sinah*, and in the fourth Commandement called upon them to remember the Law of old, given for keeping holy the Sabbath, and renewed it againe to them.

Secondly, In all the Law of God and in all the Scriptures we never reade of any thing truly hallowed, sanctified and set apart for holy use but by speciall commandement of God, and by the direction of his word: the first thing which is said to be sanctified after the seventh day, is the first borne of *Israel*, *Exod*,13.2. and this was by Gods speciall commandement, and therefore he saith that he hallowed them, *On that day which he smote the first borne of Egypt*, *Numb.*3.13. The next sanctifying mentioned in Scripture is that of the people of *Israell* when they were to come into the sight and presence of Gods Majesty at mount *Sina*, *Exod.*19.10. and that was by Gods direction and commandement as is there testified in expresse words.

The third sanctification mentioned in the Scriptures, is that of the Sanctuary, and the the Altar and all the holy Vessels and implements thereof, and *Aaron* and his sonnes the Priests with all their robes and vestments, also the Sacrifices and all other holy things of the Tabernacle, and they all were sanctified by the speciall commandement of God, and by direction of his word, as *Moses* in the law testifies, in *Ex.* 40. and divers other places.

So the Temple in *Jerusalem* and all the holy things which were consecrated and dedicated to the service of God by *Solamon*, are said to be hallowed and sanctified by God, 1 *King.*9.3. and 2 *Chron.*7.17. that is, by Gods speciall commandement and direction.

And *Moses* his dedication of all things in the law, is said to be by bloud

bloud and that by precepts ſpoken to the people according to Gods law, *Heb*,9. verſ.19,22. And every creature of God is ſaid to be ſanctified to the uſe of the Saints by the word of God and by prayer, 1 *Tim*.4.5. Chap.9.

Now if in all Gods word every thing is ſaid to be ſanctified by the word and ſpeciall Commandement of God: and whereſoever in all the Scriptures God is ſaid to ſanctifie any thing, and to ſeperate it for holy uſe: The word (ſanctifie) doth neceſſarily imply a commandement, and ſpeciall Law of God given for the ſeperating of it.

It were againſt all reaſon and common ſenſe to deny here in this text that the words (*Bleſſe and ſanctifie*) doe neceſſarily alſo imply that God gave a ſpeciall commandement and law for the keeping of his holy weekely Sabbath an holy reſt unto him the Lord our God.

Thirdly, whatſoever is ſanctified by God and ſo dedicated to holy uſe, that it is not in the power of any creature to alter and change and turne it to another uſe, without ſin and tranſgreſſion againſt God, that is certainely eſtabliſhed by a ſpirituall law of God, for where there is no law there is no tranſgreſſion. Now after that God had ſanctified the ſeventh day, and appointed it to be the reſt of the holy Sabbath. It was a ſin and tranſgreſſion not to keep it, or to change and alter it to common uſe, yea it was tranſgreſſion againſt Gods commandements as appeares in the place before mentioned, *Exod*.16.23,28. Therefore Gods ſanctifying the Sabbath was undoubtedly by giving of a commandement for the due keeping and obſerving of it.

But from this point thus prooved, there ariſeth an objection, the anſwering and removing whereof ſeemes to be a matter of ſome moment. For this being granted, that God in ſanctifying the ſeventh day immediately after the ending of the creation, did give a ſpeciall law for the obſervation of the ſeventh day of every weeke as an holy Sabbath: And if a thing once conſecrated by Gods law to holy uſe, may in no caſe be turned to common and profane uſe, and whoſoever doth change it, ſinneth moſt grievouſly, as appeares *Exod*.30.32. and *Num*.16.38. and alſo by the deſtruction of King *Belſhazzer* for turning the hallowed Veſſels of the Temple of *Jeruſalem* to common and profane uſe, *Dan*.5. It will hereupon follow, that *Adams* poſterity in all ages are bound to keepe the weekely Sabbath on the ſeventh day, *Object.*

Chap.9. and no creature may change it to another day without grievous sin. And the Christian Churches which have changed the Sabbath to the first day of the weeke; and have made the seventh day a common day wherein they doe the workes of their private calling and their worldly businesse, have transgressed Gods law in so doing. Neither have they any warrant or ground from this first institution, or the fourth Commandement (which commands the Sabbath of the seventh day.) to keepe their weekly Sabbath on the Lords day which is the first of the weeke.

*Answ.* For the satisfying of this objection, and clearing of this doubt, divers things may be answered. First that in the most strict commandement of God by which he binds men to the keeping of holy assemblies, and publicke solemnities for the performance of religious duties, worship and service to his majesty in memoriall of his extraordinary blessings and benefits, though the solemne duties be limited to some certaine and fit daies, and those particular duties be named in the law. Yet if the substance of the Commandement be kept, that is, the holy solemnity observed, and the duties, worship and service be performed, in as full and ample manner as the law requires, though the particular dayes of the month, yeare and weeke be changed, upon good reason and for weighty consideration; The Lord doth dispence with alteration of that circumstance to another day and time, which appeares by good reason, and for just causes to be more convenient, and doth allow and accept that for the right performance of his law. This is manifest by a plaine instance and example given by God himselfe.

For the law of the Passeover which God gave to *Israel* did command them to keep that feast in their generations, upon the fourteenth day of the first month, and that under paine of being cut off, *Exod.*12.14,18. and *Lev.*23.5. And yet upon just occasion, such as Gods law approoves, either of uncleanesse or absence from home upon a far journey, it was lawfull to change the particular time, and to keep the passeover on another day more convenient, even on the fourteenth day of the second moneth, *Numb.*9.11. *And so Hezekiah and all the people of Israell and Judah kept it and changed the day,* 2 *Chro.*30. And hereby the Lord himselfe teacheth us; that the Lawes which command holy solemnities and bind all his people in their generations to the due observation of them on certaine set dayes, such as the law of the weekly Sabbath, and the yearely Passeover, may stand in force and be duly observed, though the

the particular day of the weeke be changed upon ſuch grounds, as Gods law approoveth and for ſuch cauſes and reaſons, as make that other day more fit, and excellent for the ſolemnity, then that particular day of the weeke, or of the moneth which is named in the Law. Chap. 9.

Secondly, If any obiect that the law of the Paſſeover was ceremoniall, and therefore might admit of ſome changes, but it cannot be ſo in the law of the Sabbath if it be morrall and perpetuall, binding all man-kind to the worlds end. *Obiect.* 2.

To this I anſwer, that for the time and ſeaſon wherein ceremoniall lawes are in force they are equall (in their obligation and binding of the perſons commanded) to lawes morrall and perpetuall, and therefore the argument and anſwer is good and firme, and cannot with any good reaſon be rejected and denied. *Anſw.*

Thirdly, divers poſitive lawes which are morrall and perpetuall and bind *Adam*, and all his poſterity, in all their generations, though they be firme and immutable in themſelves and in their obligation: yet becauſe the duties of obedience which they impoſe upon men, and the men upon whom the duties are impoſed, are in their ſtate and condition mutable and changeable, And the changes and alterations of the things commanded in times, places and other relations and reſpects, doe not at all change the law, nor proove it ceremoniall and changeable. As for example, Gods commandement and law given to *Iſraell*, was that they ſhould love him the Lord their God, and ſerve him with ſuch worſhip as is agreeable to his word. This law bindes them and all Gods people in all generations unchangeably: It bound all ſuch as lived in the old Teſtament, to ſerve God with ſacrifices and burnt offerings, and to worſhip him with their firſt fruits, and ſweet odours and perfumes of incenſe, and that in the place which he did chuſe out of all the tribes of *Iſraell*. And it binds us ſtill who live under the new Teſtament: to love God, and to ſerve him, but with a ſpirituall worſhip and ſervice, ſuch as is moſt agreeable to the word of the Goſpell, as S^t. *Paul* ſhewes *Rom.* 12.1. and our ſacrifices are not of bruite beaſts, but our owne bodies devoted to the obedience of Chriſt, and ſacrifices of thankes and praiſe which are the calves of our lips, *Heb.* 13.15. for now men are not by the law bound to worſhip God *in Jeruſalem, nor in the mountaine of Samaria*, but in every place to lift up *pure hands and hearts to God, and to worſhip him in ſpirit and in truth*, *Joh.* 4.21. And to this worſhip the ſame law doth as ſtrictly binde us as it did the fathers

Chap. 9. fathers to their bodily sacrifices in *Jerusalem*, though the service in divers particulars is changed, yet the law is perpetuall and stands firme and immutable, and bindes all Gods people in all their generations.

So likewise from the first promise of Christ, a redeemer to mankinde, *Adam* and all his posterity are bound to beleeve in Christ, and to seeke, expect and hope for salvation and life only in him the promised seede of the woman, that is, in him made man, and mans mediatour. And the law of beleeving in Christ is perpetuall, firme and unchangeable.

And yet the duty which he requires is changeable, and is changed now under the Gospell from that which is under the law, in circumstance, for the faithfull in the Old Testament were bound to expect and wait for Christ and to beleeve in him to come, but we under the Gospell confesse Christ and beleeve in *that Christ Jesus which is come in the flesh*, and whosoever confesseth not Christ which is come, but beleeves Christ to come, he is led by the spirit of Antichrist, 1 *Joh.* 4. 3.

And even thus the case stands with the law of the Sabbath, which God gave in the beginning when he sanctified the seventh day, for by that law he bound *Adam* and all his posterity to observe and keepe an holy weekly Sabbath, and that on the particular day of the weeke which is the day most blessed with the greatest blessing above all other dayes of the weeke, and wherein the created worke of the world comes to greatest perfection, and that is brought into actuall being wherein God especially resteth, and wherewith he is chiefly satisfied and delighted.

This is the summe and substance of the law which equally bindes all Gods people perpetually to the worlds end. This law bound the fathers to keepe holy the seventh day, and last day of the weeke, in the old Testament, because that was the day most blessed with the greatest blessing as yet revealed in the world, that is the promise of Christ, and his actuall undertaking and beginning to be mans mediator, by which promise of the Redeemer and bringing in of supernaturall grace which is spirituall and immutable, the mutable work of the creation was perfected, and in which mediation of Christ, God rested and took such delight, that he would not goe about to uphold the world by way of creation, but committed the reparation of the world to Christ the mediator. But now under the Gospell since

since the full exhibition of Christ, a perfect actuall Redeemer, and the perfecting of the worke of redemption on the first day of the weeke, in Christ his resurrection; that first day of the seven, which is the seventh in the weekely revolution, if we count the dayes, beginning with the day next following, is now the day most blessed, and wherein the created world is after a better manner and in an higher degree perfected, and God findes that actually performed wherein he resteth and wherewith he is fully satisfyed. And therefore the same perpetuall law of the Sabbath bindes us to keepe this day for our weekely Sabbath, and that not with such service as was holy under the law, that is, double bodily sacrifices, nor with assemblies appointed for preaching, reading and hearing of the law, and the promises of a redeemer to come, and for seeking salvation and blessings in Messiah promised and yet not come. But with spirituall worship and faithfull prayer and invocation in the name of Christ exhibited and already exalted, and with reading, preaching and hearing of the Gospell, which declareth Christ Jesus already come in the flesh. And thus I hope I have fully answered the objection, and made it manifest, that the christian Churches in changing the day of their weekly Sabbath, and their forme and manner of worship, have not made void, but established the law of the Sabbath, which God gave in the beginning. And these changes do in no case proove the law to be ceremoniall only and mutable, neither doth the morallity and perpetuity of the law require that every circumstance of the Sabbath, and every particular Sabbath duty, should at all times remaine the same perpetuall and unchangeable. Chap. 10

## CHAP. X.

BUT that this truth may yet shine forth more clearely, and may so manifestly shew it self that no scruples may remaine, nor any doubts concerning it or any part of it. I will proceed to the second speciall thing which is before propounded. That is, to inquire, search out and discover the nature and kind of this law and commandement of God, concerning the weekly Sabbath: And how farre and in what manner it bindes *Adam* and all his posterity.

And here I have a large field to passe through, wherein divers points offer themselves to our view, which I cannot passe by, nor lead you along without due consideration of them. First here I meete with di-

Chap. 10 vers and ſeverall opinions, of the learned concerning the law of the Sabbath which come firſt to be rehearſed and examined.

Secondly, I find ſeverall kinds of lawes which God hath given to men, mentioned in the Scripture, and divers ſorts of commandements, which we muſt ſeverally deſcribe, and diſtinctly conſider before we can determine that which principally is here intended, that is, what kind of law and commandement this of the Sabbath is, and how far and in what manner all man-kind are obliged by it, and bound to obey it.

*The ſeverall opinions concerning the law of the Sabbath.*

The firſt opinion is, that the law of the Sabbath is naturall, morrall and perpetuall, written in the heart of the firſt man in his creation. And that as he was bound to keep the ſeventh day holy to the Lord in the ſtate of innocency. So alſo are all his poſterity bound in all ages even to the laſt man to keep the weekly Sabbath. But they who conceive this law to be naturally written in mans heart do much differ and are divided into two opinions. The one ſort holds the law to be wholy naturall, and perpetually morrall both in reſpect of the reſt, and ſanctification, and alſo in reſpect of the particular day of the weeke, even the ſeventh from the beginning of the creation.

Thus do Judaizing Chriſtians hold, who profeſſe Chriſtian religion, but reject the ſanctification of the Lords day, and embrace and cleave to the *Jewes* Sabbath.

The other ſort do hold that there is a threefould uſe of the Sabbath day. 1. Religious and holy, which is the exerciſe of holy and religious duties. 2. Politicall or civill, which is reſt from worldly wearieſome labour of man and beaſt. 3. Ceremoniall or ſacramentall, which is a ſignification and ſhadowing of ſpirituall reſt in Chriſt. That in the two firſt reſpects the Law is naturall, morrall and perpetuall, and that nature requires, that a ſeventh day of every weeke ſhould be for reſt and refreſhing, and for holy exerciſes of religion, they all affirme: And becauſe the ſeventh and laſt day of the weeke, was the day wherein God reſted, having in the ſix dayes before perfected all the workes of the creation, therefore they hold that for the ſignifying and ſhadowing forth of ſpirituall reſt in Chriſt, the ſeventh day was the fitteſt of all, and Gods people were by Gods law bound to obſerve it for their Sabbath untill Chriſt had fully finiſhed the work of redemption, and then reſted from it as God did from the work of creation. And that ever ſince the reſurrection, the ſigne and ceremony of Chriſts reſt being fulfilled, the Sabbath is to be kept by the ſame law

of

of nature, and commandement of God on the Lords day the first day of the weeke, which is one in seven untill the eternall Sabbath and rest in Heaven, unto which Christ will bring all his elect at last. This is the Doctrine of many of the best learned heretofore in our Church, and divers godly Divines do rest in this opinion, which for the maine matter and substance of it, is pious and godly and approoved by *Aquinas* the great Schooleman. Chap. 10

The second opinion is, that the law of the Sabbath was not naturall written in mans heart, neither did binde man to observe an holy rest the seventh day of every weeke, and only on the seventh day in which God rested, but that it was a positive law given by God, commanding more then the light of nature did clearely and distinctly shew to man, or bare naturall instinct did move him unto, and that it was like the law by which God forbad man to eate of the tree of knowledge, which his own naturall appetite did leade him to eate of, being good for food and to the eye and appetite pleasant and desirable. But God restrained him from it, not by instinct of nature or law written in his heart, but by his owne voluntary commandement, to shew his authority over man, to teach man obedience, and to make man know, that he might as justly have restrained him from all, or the most part of other fruites, and that the use of the creatures, and the power which he gave to man over them was his free gift, and therefore man ought to love and serve him his creator, as for his whole being, so also for the use and benefit of all other creatures. And so likewise they hold, that by nature all dayes are alike in themselves, and man by the light of nature can discerne no difference in them, but yet God to make man mindfull of his creation, and of God his Creator, did by his word and everlasting commandement given to man, seperate one day for the uses before named. 1. For holy use, even performance of religious duties only. 2. For civill use, to wit: rest from hard labour, 3. For ceremoniall, to signifie the rest of Christ after the work of redemption finished, to admonish man of rest from sinfull works, and to be a token of eternall rest in Heaven. And though any one day in the weeke is of it selfe naturally as fit as another, and that it is no matter what day be kept, so that one in seven be for these uses set apart: yet because God rested on the seventh day from his worke of creation, therefore in the Old Testament hee would have that last day of seven to be the Sabbath untill the comming of Christ: intending that when the greater worke of mans

Chap. 10. redemption was perfected by Christ; then the day of his resurrection in which he rested from that work, even the Lords day, should be the Sabbath of Gods people to the end of the world; And so this law and commandement though it be not naturall, yet it is morrall, and a perpetuall and unchangable rule of Gods constant will, and of mans duty in this particular: which is the maine substance of it, *viz.* that man do keep one day in seven of every week for a Sabbath of rest throughout all ages of the world, and that it is changeable only in the circumstance of the day, and that only thus far. 1. That while the work of creation was that work which had the preheminence in the eyes of the world, the Sabbath was to be kept necessarily on the last of the seven, in which God did rest from that work, and so this law did bind men. 2. That after Christ had finished his work of redemption, rested the seventh day in the grave, and on the first day was risen and entered into his rest; and the work which now hath the preheminence under the Gospell is redemption perfected by Christs resurrection, the day of his resurrection and rest should be the holy Sabbath to all Christian people, whereby they should be admonished of the eternall rest in Heaven, and wherin they should be wholy devoted to such duties, as tend to bring them on to the fruition of rest with Christ in glory. The third opinion is, that the law of the Sabbath is not naturall nor perpetually morall at all, but only civill and ceremoniall, and some who are of this opinion do hold, that it was given of God in the beginning to be observed only untill the comming of Christ, partly in memory of the creation, untill the greater work of redemption should come in, & partly to signifie things to come by Christ, and of true rest to be found in him, and that now it is utterly abolished together with all the festivall Sabbaths of the *Jewes*. Others of them hold, that becaus there was great equity in this law, and also setting apart of one day in the week for religious exercises, is a thing very profitable and usefull for the propagation of religion, and for the upholding of order in Gods Church: therfore the law in respect of the particular day is abolished, for that was ceremoniall, but the equity of the observation of one in seven still remaines. And therfore all Christians in imitation of the Apostles, ought to keep one in seven, especiall the Lords day which is the first in the week, rather then any other, if the Church so determine it, and if it be observed without any superstitious conceipt of more holinesse in that day, or annexed to it, rather then any other.

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The fourth opinion is, that the first law for observation of the weekly Sabbath was the fourth Commandement given from mount *Sina*, and that it did bind onely the *Israelites* to keepe the seventh day of the weeke for an holy Sabbath untill the comming of Christ; but now under the Gospell it is abolished in respect both of the particular day, and also the strictnesse of the observation, and only the equity of it remaines in the Lords day, the observation wherof is commended to us by the example of the Apostles, and now the law of keeping it holy is only ecclesiasticall and an holy ordinance of the Church. Thus you see while men build upon unsure and unstable grounds, and not upon the certaine words of holy Scripture compared together and made to run in a sweet harmony, how various and different they are, and how contrary some of them in their opinions. Chap. 10

For the removing of all doubts, and setling of mens judgements in a sure way so farre as God shall enable me. I will endeavour to select and single out whatsoever I find in these severall opinions, to be agreeable to the truth, and to the sacred word of God, and reject the rest: and will ad moreover what is wanting to make up a perfect Doctrine, not out of mine owne conjectures, but out of canonicall Scriptures, for that is the sure rule of all necessary saving and sanctified knowledge, and that must be the sure guide when Fathers, Councels and Churches doe lead us into severall and doubtfull wayes. First for them who hold that the law of the Sabbath was written in mans heart in the creation, I hold it true in some part, to wit: thus far. That God creating man in his owne Image did print this in mans heart, That as he had his whole being from God, especially his reasonable soule, by which he was made able to understand the will of God revealed to him by his word, so he was bound to obey God and to serve him all his dayes with his whole heart, and with all his might. And if God did require of him any part of his time, and commanded him to abstaine from some good and lawfull workes tending to his naturall good and well being, and to doe some speciall workes for his Lords pleasure, in one day or more selected dayes of the weeke, or of every moneth or yeare, he ought to doe it out of duty and obedience to his Lord and Creator. Thus farre I consent that the law is naturall written in mans heart, to wit: in generall and in respect of the common foundation:

I grant also that the law and commandement of God, injoyning the

Chap.10 reſt of men, their ſervants and cattell from hard labour on the ſeventh day, or one day in every weeke, is a thing ſo naturally helpfull and needfull for the health and well being of men ever ſince mans fall, and the curſe of barrenneſſe laid upon the earth, and the puniſhment of toyleſome labour and faint ſweating impoſed on man-kind, that mans own naturall reaſon, will and affection muſt needs approove it, and move and incline his heart to the obedience of it, and his inward thoughts cannot but accuſe him of wrong done to his owne body, and to the life of his labouring cattell and ſervants, if he diſobey it, and in this reſpect it may be called a law of nature:

Yea I adde moreover that if we take the law of nature in a large ſence, as ſometimes it is taken, that is for every law which commands ſuch duties and ſuch obedience, as in their owne nature are very uſefull and profitable to the parties commanded, and which is grounded on ſuch juſt cauſes and weighty grounds, as by the judgement of naturall reaſon, are in their owne nature well worthy of ſuch obſervance, then the law and commandement of keeping an holy Sabbath (on the ſeventh day in the old Teſtament in thankfullneſſe for Chriſt promiſed and for a continuall memoriall of that great bleſſing: and on the firſt day of Chriſts reſurrection now under the Goſpell, in thankfullnes for Chriſt fully exhibited, and the worke of redemption by him perfected, which ſo much excels the promiſe made on the ſeventh day, as perfecting of a work excels the beginning and undertaking of it) may both in reſpect of the particular day and the ſanctification of it be called a law of nature, that is a law requiring ſuch morrall and perpetuall obedience, as is in the nature of it moſt juſt and worthy to be performed.

But that the law and Commandement which bound the fathers to keep an holy reſt on the ſeventh day of every weeke, and us under the Goſpell to keep it on the firſt day eſpecially and no other, was in the creation written and imprinted in the heart of man ſo diſtinctly and expreſly, that man had an inbred notion of it, and a naturall inſtinct of himſelfe to obſerve this law, and to keep a weekly Sabbath on thoſe very dayes which God hath preſcribed both to the fathers and us. This I muſt needs deny for theſe reaſons following.

Firſt Gods ſanctifying of the ſeventh day by his word and commandement, and his inſtitution of the Sabbath by a poſitive law given, as my text here ſhewes; had beene vaine and needleſſe, if the law and the Sabbath

Sabbath of holy rest had beene expresly, and particularly written in mans heart already. For what man by the instinct of nature, and by his own naturall reason, will and affection, is led and moved to do, that he is vainly and needlesly urged unto by any law or commandement, being of himselfe without any monitor ready to performe it. Chap. 10

Secondly, the very word (*Sanctify*) ignifieth the setting apart of this day to a supernaturall and heavenly use, even for the performance of such duties as are above the naturell imaginations and thoughts of man, and which his naturall reason would never have revealed to him, nor his will lead him to do. If God by his word, and divine and supernaturall revelation had not directed and moved him. Therefore this law by which God sanctified and instituted the Sabbath is not a naturall law, but a divine and supernaturall precept.

Thirdly, in the creation and state of innocency, man was bound to serve God as his Creator and the author of all his being, and to be content with that estate wherein God had placed him, and saw to be very good, and to looke no higher. It was the inordinate desire of more knowledge and of an higher estate then God had revealed and promised, which made our first parents so yeelding to the Divels temptations, and undoubtedly it was an occasion of their sin in eating of the forbidden fruite. Now the serving of God as his Lord and Creator was the duty of man every day alike, for the Heavens above, and the earth beneath, and all creatures in them serving daily for mans naturall good and well being, even every day equally did put man continually in mind of his duty, to wit: that he was to love and serve the Lord with all his heart, soule and strength at all times, for this is the righteousnesse of a mans own works and of his own person, which God required of man in the first covenant in the state of innocency, even his constant obedience to the whole law and revealed will of God all his dayes without one dayes intermission. Therefore the Sabbath which requires service of God and worship, and love of him as a mercifull Redeemer, and that upon one day of the week more then all the rest, was not known nor commanded nor observed by nature in the state of innocency

Fourthly, the law of nature written in mans heart requires no particular duty, but such as his own naturall reason and will did direct and lead him unto in the creation, and which belonged to him in the state of innocency. But the Law of the Sabbath from the first institution

commands

Chap. 10 commands and requires such things, and such works and duties as did not concerne man in the state of innocency. As 1. Rest of man and beast from their wearisome labour for their refreshing upon one day in seven. This man had no need of, neither was there any need of such rest, because the toyle and labour of man and beast came in after the fall, when God cursed the earth for mans sin.

Secondly, it requires in generall sanctification of the seventh day, by holy and religious exercises, and in particular by sacrificing to God, by prayer and supplication, and by meditating on heavenly things, and on eternall rest, and by studying all holy duties which might fit men for the sight and fruition of God in heavenly glory. All which and whatsoever other holy Sabbath duties and works are mentioned in the word of God, do belong to man, only since the promise of Christ the blessed seed. And in the state of innocency, man had no occasion of any such duties, he had no need of sacrificing untill Christ, his ransome and sacrifice for sinne was promised, he neither could have any thought or mediations of glory in Heaven, or studies to fit and sanctifie himselfe for the fruition therof untill Christ the only way to eternall rest, and glory was promised: what use had he of prayers and supplications to God for any good thing needfull, when he lacked nothing, or for deliverance from evill when as yet no evill was knowne in the world? What occasion could he have to praise God for Christ, before he did so much as dreame of Christ or had any thought of him at all. As for naturall gifts and blessings, he was by them admonished and provoked every day alike to love, serve, honour and praise God, wherfore seeing the works and duties of the Sabbath are holy, and tend only or chiefly to the supernaturall and heavenly life, and to the eternall rest which Christ hath purchased in Heaven for man, undoubtedly the law of the Sabbath which expresly commands such works and duties every seventh day, is a positive supernaturall and divine law, not any dictate of nature imprinted in mans heart in the creation.

Fiftly, every law of nature is common to all man-kind, and is written as well in the hearts of heathen as of Christians, so that the conscience of men who never heard of God or of his word, is a monitor, to admonish them of the duty which that law requires, and an accuser if they transgresse that law, and men have no more need to be put in mind of those duties, then of any other which the law of nature requires: But the law of the Sabbath hath no footestep or impression

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in the hearts of barbarous Heathen nations. It is quite forgotten a- Chap. 1.
mong them, and only Gods people who have his written Law and Word continually read and preached, do keep the Sabbath: And God in giving it to *Israel* in written tables, and in repeating it often afterwards, still cals upon them to remember it, therby shewing that it is not as the Law of nature printed in mans heart, but is a Law given by word and writing, and from thence learned, and therfore easily and quickly forgotten.

Sixthly, If it were a naturall Law founded upon the Creation, and binding man to keep a weekly holy day in thankfulnesse for his Creation, and for the creatures made for his use, then it should in all reason bind man to keep Holy the six dayes in which God Created all things, and especially the sixth day wherin God made man himselfe and gave him rule and dominion over all creatures. For holy celebrations are kept weekly or yearly on the dayes in which the blessings and benefits solemnized and celebrated were first bestowed on men.

Therfore it is not a naturall Law grounded on the Creation.

Lastly, Christ came not to change the Law of Nature, nor to take away any part of the obedience therof, but to establish and fulfill it in every jot and title as he himselfe testifieth, *Mat.* 5. 17, 18.

And yet the Law of the Sabbath so far as it requires keeping holy the seventh day, as the Fathers were bound in the old Testament, is changed by Christ and by his resurrection, in which he finished the work of redemption, and was exhibited a perfect redeemer. And the observation of the seventh and last day of the week is abolished.

And the first day of the week even the day of Christs resurrection, is sanctified and substituted in the place of it, and so was observed by the Apostles, and after them by all true Christian Churches for the Lords day, and for the Queen and chiefe Princesse of all dayes, as the blessed Martyr *Ignatius* cals it, *Epist. ad Magnesios, pag.* 31. Therfore it is not a Law of nature printed and engraven in mans heart.

I could alledge more reasons, but I hold this perfect number of seven sufficient for this present purpose. I will therfore proceed to the next thing which is the discovery of the severall kinds of Laws, which God hath given to men, and the brief description of every kind particularly, by which I shall come to demonstrate what kind this of the Sabbath is.

## CHAP. XI.

*The distinction of Gods laws.*

THE Laws of God which he hath given to men, are of two sorts, either Laws printed in mans heart, which we call Laws of nature: Or els positive Laws, which God hath commanded in his word over and above, or besides the Laws of nature.

The Law of nature is that will of God which he as Lord and Creatour hath imprinted in mans heart in the Creation, even that naturall disposition which God gave to man, when he made him in his own Image, by which he doth inform man in the knowledge, and move him to the practise of all duties which belong to him, and which he requires of him, for naturall well-being and continuance in that life, and good estate wherin he was created.

The Law of nature may be distinguished into two sorts, the one is Generall and indefinite, which binds man definitely in a generall bond. The other is speciall and particular, which doth define and prescribe speciall and particular duties and works to men.

The generall and indefinite Law is this. That man being Gods creature and having his whole being, life, motion and all things from God, of free gift, is in duty bound to obey God to the utmost of his power in all things whatsoever God either by naturall light, or by his word either hath revealed, or shall at any time reveale and make known unto him, to be his will that he should do them. The bond and obligation of this Law is very large, and reacheth through all Laws, and binds men to do whatsoever God commands by any Law whatsoever.

The speciall definite and particular Law of nature, is that commanding will of God engraven in mans heart, and in his upright naturall disposition, which directs man to know and mooves him to performe such speciall kinds of duties and such particular works, as he ought to do and God reveals to him and declares to be his will that he should do them.

Of these speciall Laws some are primary, and some are secondary Laws of nature.

A speciall primary Law of nature is the will of God, concerning such speciall duties and particular works, as mans own pure created nature and naturall disposition did direct, lead and moove him unto, which his naturall reason in the state of integrity did shew unto him, and

and his pure naturall will and affections did moove and ſtir him to per- Chap. 11
forme. As for example, to know and acknowledge God for his ſole Lord and Creator, and one only God; to ſerve and worſhip him with ſuch worſhip and reverence as his pure reaſon taught him to be meet for God, to think and ſpeake of God accordingly: to beare himſelfe towards the creatures, and to rule them according to the wiſedome which God had given him, to increaſe and multiply and to replenish and ſubdue the earth and ſuch like.

A ſecondary ſpeciall law of nature, is a rule or precept concerning ſuch ſpeciall and particular duties and workes, as mans owne right reaſon, or Gods word diſcovers unto him, to be in their owne nature good and juſt, and profitable either for his owne naturall being and well-being, as the caſe now ſtands with him ſince his fall, or for any other good end and uſe agreeable to Gods revealed will. As for example, that men ſhould not live idle, but labour painefully to provide for themſelves and families, this is a duty which was not known to man before his fall, but ever ſince the curſe wherewith God curſed the earth for mans ſinne, Gods word requires it, and mans owne naturall reaſon well informed, and his will and affections well ordered doe naturally move him to the performance of it for his naturall well-being.

So divers negative precepts which forbid ſuch evill and ſinnefull deeds, as man never knew nor had any thought of them in the ſtate of innocency, but now true naturall reaſon, affection and conſcience, teacheth and moveth man to hate and abhorre them; they are lawes of this kind.

And if we ſhould extend the law of nature to the utmoſt, as many do, and bring under it every law which commands duties which are in their own nature juſt and honeſt and very uſefull and profitable to the doers and to others; and ſerve directly and naturally for Gods glory. We might reduce to this kind of naturall laws, every poſitive morrall and perpetuall precept commanding any juſt or holy work and duty which is juſt in it ſelfe, though there were no expreſſe commandement given for the doing of it in Gods word. A poſitive law of God is that which God in his wiſedome and by his word gives to man, by which he binds man to ſome obedience which he of himſelfe by his own naturall wit and reaſon would not have found out and diſcerned to be good and juſt, neither would have done or performed by the in-

Chap. 11 ſtinct of nature, and the motion of his will and affection, for ſuch an end as God hath appointed them unto.

There are divers Laws and precepts of this kind, all which as they require that which God juſtly and wiſely willeth man to do, and do command things which are in reſpect of the preſent ſtate and condition good for man, ſo they all are after a generall manner included in the generall Law of nature, and it binds men to obey them all.

Of theſe poſitive Laws there are divers ſorts: Some are Politicall commanding things which tend to preſerve and maintain good order, ſociety and peace, not only between God the Creatour and man his creature, but alſo between man and other creatures, and among men themſelves. Such was the Law which God gave to man, when he commanded him under the pain of death to abſtain from the fruit of the tree of knowledge of good and evill, and that for a wiſe and juſt end, even to put man in mind that he was not abſolute Lord of all the viſible creatures, to uſe them at his pleaſure, but that he was a ſubordinate Lord and Ruler under God, and that all other trees, herbs and fruits which God allowed him to eat of, were Gods free gift, and alſo to teach him, that he was chiefly and above all to look to the ſervice of God and obedience of his will, and to omit the ſerving of his own turn, and the doing of that which his own will might moove him to do, when God at any time ſhould call him another way. And of this kind are all the judiciall Laws, which God gave to *Iſrael* by *Moſes* for the well ordering of their common-wealth, and all precepts of obedience, which inferiours owe to ſuperiors in things lawfull and that for peace ſake. Some poſitive Laws are Evangelicall and religious which command works and duties tending to an holy, heavenly and ſupernaturall end and uſe, ſuch are all Laws and Commandements which God hath given upon occaſion of Chriſt revealed to man, and in and through Chriſt which require duties, and ſervice due to God as he is mans Redeemer, and bind man as he expects benefit by Chriſt the Mediator and Redeemer, to ſuch works and ſuch obedience as come to be of uſe in reſpect of Chriſt. Theſe Evangelicall Laws are of two ſorts, 1 Some are univerſall and perpetuall requiring neceſſary works and duties of all ſuch as are to be ſaved by Chriſt, 2 Some are ſpeciall and temporary, which require ſome ſpeciall ſervice and works of obedience, and them of ſome only, and for ſome times, and in ſome condition of the Church. Perpetuall and univerſall, Evangelicall Laws which bind all Gods redeemed

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ones, and require things neceſſary to ſalvation by Chriſt, are the commandements of God, by which he binds all men to repentance and reformation of life, to godly ſorrow and humiliation for ſinne, to beleeve in Chriſt under penalty of looſing ſalvation, and of periſhing for ever, and condemned and caſt into Hell for their ſins. Speciall or temporary lawes are they which bind men, or all men of ſome ages and in ſome times to ſome ſpeciall ſervice and worſhip, fit for the preſent ſtate and condition of the Church, or to ſome duties and works which for the time are profitable to guide and lead men to Chriſt, and therfore are ſanctified of God and ſet apart for that purpoſe: ſuch are the lawes and commandements of ſacrificing and bringing offerings and firſt fruits to God, of oxen and ſheep and other cleane beaſts and birds, and of the increaſe of the earth, ſome of which laws did bind all Gods people from the firſt promiſe of Chriſt even all the fathers from *Adam* untill *Moſes*, and all Iſraell untill the comming of Chriſt, ſuch laws were that of Circumciſion given to *Abraham*, as a ſeale of the covenant which God made with him and his ſeed, and that of the Paſſeover, and of the firſt borne, and all Leviticall ceremoniall lawes, given to Iſraell by the hand of *Moſes*, and ſuch are the commandements of Baptiſme and the Lords Supper, which bind all Chriſtians under the Goſpell. Chap. 11

There are alſo beſides theſe ſeverall kindes of lawes, ſome mixt lawes, and of theſe ſome are partly and in ſome reſpects naturall, becauſe they bind men to ſome duties unto which nature binds them; and in ſome reſpects civill, for they require things which tend to civill order and governement; and partly in ſome reſpects alſo evangelicall, commanding things which tend to ſalvation in Chriſt. Some are partly morrall and perpetuall in that they require morrall duties which are neceſſary and uſefull at all times to the end of the world; and partly ceremoniall and temporay in that they require obedience in things which are uſefull only in ſome caſes and at ſome times. As for example the law which God gave from mount *Sina*, and wrote it in tables of ſtone, it doth bind men not only to all morrall duties which were engraven in mans heart in the creation, to wit, all duties which man did owe to God as to his only Creator, and to men as fellow creatures; but alſo to ſuch further duties and degrees of obedience as man doth owe to God his only Saviour and Redeemer in Chriſt, and to men and Angels as his fellow ſervants bretheren

Chap. 11 and members of one and the same spirituall body under the same head Christ.

And therefore God presseth and urgeth obedience to that law, at the giving thereof, upon this consideration and for this reason, because he is the Lord God the Redeemer and deliverer, who as he delivered the naturall Israell from Ægyptian bondage, so by that typicall deliverance did foreshew and prefigure the spirituall redemption of all the spirituall Israell from all spirituall bondage under sinne, the world and the Divell.

To love God above all, and a mans neighbour as himselfe, to honour Parents, and to speake truth of every one, to give leave to every one freely to enjoy his own, and many such duties required in the ten commandements are naturall, and nature bound man to them in innocency, and in respect of them that law is naturall.

But to beleeve in God as a Redeemer, to visit and comfort the sick and distressed, to honour Parents, Pastors, Superiours, as fathers in Christ, and divers duties of negative precepts, as not to make Images of God, not to pollute Gods name by vaine swearing and such like, the knowledge and thoughts of which man had not in his heart by nature in the creation, which come into the world by naturall corruptions, and man was not subject to them untill he was seduced and fallen, and brought into bondage by Satan, they are positively morrall, and as the law commands them, it is a positive morrall law, yea in respect of some of them Evangelicall. And as reverence and respect to civill Magistrates and men of higher place, as they are superious and men of greater power and authority (which difference and inequallity came in by mans fall, and flowes from Gods distribution of his common gifts in a different manner and measure) as I say this honour given to them as civill rulers, ruling for our good and the good of the common wealth, is commanded in this law so it is civill. And lastly as all ceremoniall and religious ordinances, and outward significative service and worship sanctified by God, and appointed as most fit for the time and season, receive their originall authority and first strength from that law given from mount *Sina*, especially from the cammandement which binds man to obey God as his Creator and Redeemer in all ordinances so far as he requires, so and in this respect this law is ceremoniall and binds to obedience temporary, fit for the season and opportunity.

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In like manner the commandement which the Lord Christ hath given in the Gospell, for baptising of Christians, and for the administration and receiving of the Sacrament of his body and blood, as they command an outward Sacramentall washing with water, and a bodily eating of bread and drinking of wine, which have beene of use only since the comming of Christ, and not from the beginning, so they are ceremoniall and temporary. For whatsoever ordinances are in use in the Church of God for a season only, that is, during the time of the Gospell they are ceremoniall, because to remaine only for a season, is the true and proper signification of the word *Ceremonia:* which is compounded of the Greek words καιρος, which signifies a set time or season, and μενον, which signifies *only*, or rather μενειν which signifies to abide or remaine. But because the time of the Gospell is perpetuall unto the end of the world, and they are commanded to be observed of all Christians all the time of the Gospell, in this respect these Commandements may be called universall and perpetuall. And as in these and all other ceremonies ordained by God, there are required besides the outward bodily rites and actions, many spirituall duties, as inward reverence and holy affections of the heart, faith in Christ and the blessed Trinity, beleeving of the covenant, commemoration of Christ and his benefits, confession of three persons in one God, and the eye of faith looking chiefly to the spirituall things signified; so the commandement and law enjoyning them may justly be esteemed positively and evangellically morrall. Thus much for the divers and severall kinds of Gods lawes which he hath given to men. Chap. 11

I proceed to that which is the maine thing here intended, that is, to shew what kind of law the commandement of the Sabbath is, and under which of these severall kinds it is comprehended. And in a word I hold it to be of the last kind, to wit: a mixt law that is partly naturall, and partly positive, both civill and Evangelicall, and not only universall and perpetuall, but also speciall and ceremoniall, and so indeed it takes part of all kinds of lawes which God hath given men, and which are mentioned in the Scriptures, which thing because the learned have not heretofore observed nor well considered, but some have cast their eyes upon the common ground of this law printed in mans heart in the creation, and finding it among the ten Commandements which are generally held to be the summe and substance of the law of nature, doe call it a law of nature.

Others

Chap. 11 Others have considered it as a speciall commandement given by God immediately after the Creation by word of mouth and not written in mans heart, and doe call it a positive morall Law. Others have considered it as it commands rest on the the seventh day, now altered by Christ, which rest was a signe of Christs rest from the work of Redemption and is a token and pledge of eternall rest in Heaven, and therupon hold it to be a ceremoniall Law: and hence ariseth the diversity among Christians, and almost civill warre between the Pastours of severall Churches, yea and among learned Preachers of one and the same Church: Wheras indeed they all hold the truth in part but not wholly: They all erre in this, that they limit it every one, to that speciall kind of Law, which he hath chiefly in his eye and upon which he hath set his conceit: Now make it a mixt Law and proove it manifestly, and there needs no more contention, except some men will contend without cause and against reason out of a spirit of contention and contradiction.

First, this Law as all other Laws is indefinitely comprehended in the generall Law of nature, for the generall Law written in mans heart in the Creation, binds him to attend the will of God, and to be ready to obey God his Creatour in all things whatsoever he either had already declared, or should at any time to come reveale to be his will, and to be a duty which he required of man. And therfore the observing and keeping of a weekly holy Sabbath & devoting of a seventh part of every week to religious exercises and to rest from bodily labour and common worldly businesse, being expresly commanded by God and declared at severall times and upon severall occasions to be his will, man is by the general Law of nature bound to perform it, and in this respect we may truly say that the Law of the Sabbath is a Law of nature, included indefinitely in that generall Law and dictate of nature written in mans heart in the Creation.

Secondly, though I cannot conceive that the keeping of an holy Sabbath weekly, was a thing so distinctly written in mans heart in the Creation, that man of himself by the instinct of his nature, or by the light of his reason and motion of his will, would have set either the seventh day or any other of the seven dayes of the week apart for rest or other duties of the Sabbath, which God in the first institution required, and commanded also in his Law given from Mount *Sina*: Yet becaus the keeping holy of a weekly Sabbath upon such grounds as

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are mentioned in this text, and for such ends and uses as God hath ordained, to wit: commemoration of Gods mercy and bounty in promising Christ, preserving the knowledge and memory of the covenant of eternall life, and rest in Christ, training up of people in religion, the feare and worship of God, and in holinesse, by which they are made fit to see and enjoy God in glory, because I say, the keeping holy of a weekly Sabbath is in these respects a thing very good and profitable, yea and necessary for the helpe of man and for the repairing of his nature corrupted. A man as now the case stands with him since the fall, must needs by the light of nature which remaines in him, know the weekly Sabbath to be a thing very just and a wise and holy ordinance of God, and the particular law of the Sabbath comes under the speciall and secondary law of nature. Chap. 11

Thirdly, if we consider the law of the weekly Sabbath as it was given by God in the first institution, and in his blessing and sanctifying of the seventh day, and againe renewed and inserted among the ten Commandements given from mount *Sina:* and at other times upon divers occasions repeated by *Moses* and by the Prophets from Gods mouth, If we also consider that neither the Sabbath it selfe, nor the ground, reason and occasion of it, (to wit: Gods perfecting the creation, by promising and revealing redemption in Christ, and the rest which I have before prooved and demonstrated) were written in mans heart in innocency, but were after mans fall revealed by God, and thereupon the holy rest commanded to be kept on that day which God above other dayes hath blessed and sanctified. We may truly affirme that the commandement of the Sabbath in these respects is a positive law of God, and not a law of nature requiring such particular duties as man of himselfe without Gods positive commandement would have observed. Yea the word (*Memento, remember*) so often added to the precept of the Sabbath, as appeares *Exod.* 20.8. doth plainly shew that the keeping holy of a weekly Sabbath, was not a thing printed in mans heart, for then it had been vaine and needlesse for God so often to use this word *Remember*, and to put them in mind of this duty by *Moses* and the Prophets, mans own conscience would have been his daily and continuall monitor and remembrancer, and his owne thoughts would have beene ready to accuse him for every omission and neglect of it. As the Apostle testifies of the work of the law written in mans heart, *Rom.* 2.15.

Chap. 11 Fourthly, if we consider the law of the Sabbath as it commandeth man, together with his children, servants and labouring cattell to rest from their wearisome labours and bodily paine; which came in by sin, and by mans fall, together with servile subjection and difference of the Master and servant, which weekly rest and intermission from toyle and labour granted to servants and cattell by their Masters as well as to themselves, makes very much for good order in every state and common wealth, and for peace and society among men, and in every family, and serves for an excellent civill and politicall use, so it is in the judgement of many learned and godly Divines, not without good reason held to be a civill and politicall law.

Fiftly, if we consider. First the time of Gods first institution of the Sabbath, as it fals under Christ, even upon the seventh day of the world, in which Christ was promised to redeeme man who was fallen in the latter end of the sixt day, as is before shewed. Secondly, if we consider the ground and reason of Gods institution of the Sabbath and of sanctifying the seventh day, even Christ promised to become the seed of the woman, and to breake the serpents head, by whose actuall undertaking and beginning to mediate for man, God did perfect the mutable work of creation, and setled the world in an higher estate of perfection supernaturall, and did rest in Christs mediation, being that which was able to give full satisfaction to his justice.

Thirdly, if we consider that in the first institution, the Sabbath day was sanctified and blessed above the other six dayes: that is, was set apart to heavenly and supernaturall use; which cannot be imagined but in and under Christ in whom all things are sanctified. We must needs know and confesse that the commandement of the Sabbath even in and from the first originall and institution, is a law Divine and evangelicall, commanding such an observation and service, as is of use onely in and under Christ, and mainly tends to lead men to salvation in him.

Sixtly, if we consider the necessity of resting one whole day in every weeke from all our worldly affaires. First that with one consent the Church and congregation of Gods people may all generally meet together in their set places of holy assemblies, to heare and learne the Doctrine of salvation and word of life, and to honour God with publick holy worship and service, and with joynt prayers to call upon him in the name and mediation of Christ for all blessings. Secondly, that

every

every man may instruct his family in private also at home, and by con- Chap. 11
stant exercising of them a whole day together in religious duties every weeke, may make them to grow and increase in grace and religion and in knowledge and skill to order and direct all their weeke dayes labours to Gods glory, their own salvation, and the comfort and profit of their Christian bretheren. Without which religious observation once every week at the least, especially upon the particular day of the week, which God hath blessed with the most memorable work belonging to mans redemption, it is not possible for people to be well ordered in a Christian Church, nor Gods holy worship to be either generally known or publickly practised, nor the vulgar sort of Christians to be brought to the knowledge and profession and practise of true religion necessary to salvation: These things I say considered, we must necessarily grant that the law of the Sabbath is an Evangelicall, universall and perpetuall law, such as the commandements of beleeving in Christ, repenting from dead works, reforming of our lives, worshipping and invocating of God in the name and mediation of Christ, and by the motion and direction of his holy Spirit, all which commandements bind all Gods people of all Churches and ages from the first day wherein Christ was promised in one measure or other. So that without obedience in some degree unto these Evangelicall lawes, it is not possible for any man to be and to continue a true child of God, and to attaine salvation in and by Christ.

And this law thus far and in these respects considered, can no more be abrogated and abolished, then Gods covenant of redemption and salvation made with man-kind in Christ, but all man-kind even every one who seekes salvation in Christ, is at all times and in all ages bound to observe this law of sanctifying a seventh day in every week, and of resting from all worldly affaires, that they may serve and worship and seek God in Christ.

Lastly, if we consider the Lords Sabbath as it is significative, even a signe to us of the eternall Sabbath in Heaven, and as it is in respect of the particular day of the week and some ceremoniall worship used in it, changable and mutable according to the changes and motions of Christ the foundation and Lord of it, and according to the severall estates of Gods Church, and Gods severall dispensations of the misteries of salvation, and severall wayes of revealing Christ in the old and new Testament, and before and after the comming of Christ in

Chap. 11 the flesh. We must of necessity confesse, that the law of the Sabbath is in these respects a Ceremoniall law, commanding things which are temporary and mutable, and fitted for some times and seasons only.

First as it commanded the seventh day of the week to be kept holy, as the most holy day, becausse therein Christ was promised to be the redeemer of the world, and God rested in his mediation, and perfected the creation by bringing in redemption, which was the greatest blessing of the old Testament. And as it required hallowing of the day by sacrifices and other outward service and worship, which were types and figures of Christ to come, and by preaching and rehearsing the promises of Christ out of the law and Prophets, beleeving in the Saviour to come and meditating on the eternall rest in Heaven; So it was a ceremoniall and temporary law, and did stand in force and bind all Gods people to the observation of the last day of the weeke, all the time of the old Testament untill Christ was fully exhibited a perfect Redeemer in his resurrection. And it was not in the power of the Church to change the Sabbath to any other day of the week, that power rested in Christ the foundation and Lord of the Sabbath. It also bound the faithfull of these times, to the ceremoniall sanctification, and to that typicall service which looked towards Christ to come, as well as to the seventh day only and no other, during that nonage of the Church.

Secondly, as the law of the Sabbath (which requires that day to be kept for an holy rest in which God hath revealed the greatest blessing and so hath blessed it above all other dayes of the week) doth now ever since the perfecting of the work of redemption in Christs resurrection, bind all Gods people to keep for their Sabbath the first day of the week which by Christs victory over death obtained fully in that very day, became the most blessed day above the seventh day and all other dayes of the week. And as under the name of hallowing and keeping holy the Lords Sabbath, it enjoynes such worship as God requires of his Church in her full age and more perfect estate, to wit: spirituall sacrifices of praise and thanksgiving, preaching and teaching faith in Christ crucified and fully exhibited a perfect redeemer, praying unto God in the name and mediation of Christ, and seeking accesse unto the Father in him by one Spirit. And as this law imposeth this holy weekly Sabbath, to be a pledg to the faithfull, of that Sabbathisme of eternall rest in Heaven which remaineth for the people of God, as the Apostle testifieth, *Heb.* 4. 9.

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So this law is like the commandements of Baptisme and the Lords Supper. It is ceremoniall commanding such duties to be performed, and such a day to be observed as are fitted to the time and season of the Gospell, and yet it is so ceremoniall, as that it is also perpetuall, binding all Christians during the season and time of the Church in the new Testament and under the Gospell, that is, perpetually to the end of the world, untill we come to the eternall rest in Heaven. And as there shall be no changes in Christ, nor of the state of the Church untill Christ shall come in glory to receive us into that eternall rest: So there shall be no change of the Sabbath to any other day of the week, neither hath the Church or any other whatsoever, any power to alter either the day or the sanctification and observation of it, no more then to bring in such an other change in Christ, and such an alteration of the estate of the Church, as that was from Christ promised and obscurely revealed in the old Testament, to Christ fully exhibited, and with open face shewed in the Gospell, and from the Church in her nonage under the rudiments of the world, to the Church brought to full age by the Gospell preached and received in all nations. Chap. 12

## CHAP. XII.

NOw having discovered the severall kinds of laws, and commandements which God hath given to men, and having shewed what kind of law this is which God hath given for the observation of the weekly Sabbath, and how and in what manner it binds the sonnes of *Adam* in all ages, some in one kind and some in another, and *Adam* and all his posterity in some respects. There remaines yet for all that hath been said before, one speciall point to be more fully prooved. That is concerning the change of the Sabbath from the seventh to the first day, what ground and warrant we have for it, and how the law of God (by which God set apart the seventh day in the first institution, and still in the fourth Commandement and other repetitions of that law by *Moses* mentions the seventh day for the weekly Sabbath) can bind us Christians to keep holy the Lords day, or warrant us to make it our Sabbath.

For the more full manifestation and proofe of this point, and satisfying of all doubts: I will by the light of Gods sacred word, and by the helps which I shall find in the writings and sayings of the best learned both ancient and moderne Christian divines, do my best endeavour to

Chap. 12 shew and proove that the Lords day, which is the first of the week, and the day of Christs resurrection, the fittest day of all the seven to be the holy weekly Sabbath of Christians; That God before and in the first giving of the law of the Sabbath, did intend and foresee the change and the grounds of the change of it to the first day; that God by Christ hath changed it. And that the law of the Sabbath in the maine duties which it requires, is more fully and in a better and more excellent manner obeyed by Christians in their observation of the Lords day, and keeping it for the holy rest: then it was by the fathers of the Old Testament, in their keeping of the seventh and last day of the week, for their holy rest and weekly Sabbath.

First to proove the convenience and fitnesse of the Lords day to be the Sabbath under the Gospell above all other dayes, we have divers arguments.

The first I frame thus. That day which is the first of dayes, and the first fruits of time especially of the time of grace, is the fittest to be the Lords holy day above all other dayes of the weeke, in and under the time of grace. The Lord himselfe teacheth this for a plaine truth, requiring the first fruits of all things for an holy offering to himselfe under the law, and from the beginning when he taught *Adam*, and *Adam* did teach his sonnes *Cain* and *Abell*, to bring sacrifices of firstlings and first fruits for offerings to him, *Gen.* 4. Now the Lords day which is the first day of the week is the first of all dayes in the world. In it God began the creation, made the highest Heavens which is the place of blessednesse and the heavenly Host, also the common masse and matter of the whole visible and inferior world, and the chiefest and most glorious element, the light, that is, the fiery Heavens; with the first beginning of the creation, this day began, and so it is the first fruits of all times created, and although in the creation, and during the state of innocency the first fruits were no more holy then the rest of the lump, or masse, and sanctifying of things to holy use, came in by Christ and with the first promise of him, and the first time of Christ revealed being the seventh day, was to be the holy Sabbath all the time in which Christ was onely promised and not given: Yet now seeing by the resurrection of Christ, in which Christ was exhibited a perfect Redeemer, and became the first fruits of them that sleepe, the first day of the weeke and of the world which was onely the first fruits of time before, is by Gods providence become the first day

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and first fruits of the time of grace under Christ a perfect Redeemer. Chap. 12
Therfore the first day which is now the first fruits of time both in the creation and under perfect redemption, which doth perfect and sanctifie the creation, is now the fittest of all the dayes in the weeke to be the Lords holy Sabbath. And it is against all reason for any to think any other day so fit to be offered up for the first fruits of every week, and of our times to God, as this day which is the day of the Lord Christ, who is the true first fruits of all creaturrs, and doth sanctifie the whole masse and lump of man-kind, and all other creatures which are gathered unto God in him. In which day Christ arose from death and became the first fruits of them that sleep: that by the virtue of his resurrection he might sanctifie the very grave to them that sleep in him, and might raise them up as to grace in this life, so also to glory at the last day in the generall resurrection.

Secondly that day wherin the place of eternall rest and of the everlasting Sabbath (which after this world ended, remaines for the people of God) was created and brought into being, and wherin eternall rest was purchased, and the way opened into that rest, must needs in the judgement of reasonable men be the fittest day for the weekly Sabbath, which is to all Gods people a sure signe and pledge of eternall rest and of their everlasting Sabbath in Heaven, which weekly Sabbath is to be kept holy and sanctified by meditations on Heaven and heavenly rest, and by such holy exercises of religion, as do fit and prepare us for the life of glory in Heaven. Now the first day of the week is the day wherin God created the place of eternall rest, even the highest Heavens, which are from eternity decreed and ordained to be the place in which his elect shall keep their eternall Sabbath after this life.

In this day also Christ arose from death, perfected redemption, and rested from that worke by which he procured eternall life and Heavenly glory for Gods people, upon this day he opened the way to the Holy of Holies, and made his first enterance both in his own flesh, and also for all his members into that life eternall and that rest which they with him shall enjoy in the heavenly mansions. Therfore undoubtedly, this day of all the dayes of the week most fit and worthy to be kept an holy Sabbath of rest, and to be sanctified with meditations on Heaven and heavenly glory, and with other exercises of religion which fit men for eternall rest in Heaven.

Thirdly, that day wherein God first created the light of this inferi-

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Chap. 12 or visible world, and wherin the light of the visible Heavens did shine forth, when it is once blessed with the rising up of a greater and more glorious light, even the Son of righteousnes; It is of all daies become the fitteſt and most worthy to be the Lords holy weekly Sabbath, which is to be hallowed by meditating upon the inheritance of the Saints in light, and by such holy exercises as tend to make men meet to be partakers thereof. Now the first day of the week, the Lords day is the day wherin God first created the light of the visible world, even the fiery Heavens which shine forth ever since, and give light to the inferiour world, so it is testified *Gen.* 1.3. And on this day Christ the Lord, the Son of righteousnesse did rise up, and did bring to light immortallity and eternall life, and became the great and glorious light of the world.

Therefore this day is the fittest and most worthy to be the holy weekly Sabbath, and to be spent in meditation upon, and seeking for the inheritance of the Saints in light.

Fourthly, that day which hath not only the same grounds and reasons in it, upon which God first founded the Sabbath, and sanctified the seventh day, but also divers additions of the same kind which make the grounds and reasons more forcible and excellent, that is, most fit and worthy to be the holy weekly Sabbath; and such is the first day of the week, and hath been ever since it became the Lords day, by the Lord Christ his resurrection. For proofe wherof consider the grounds and reasons upon which God sanctified the seventh day. 1. Gods ending or perfecting his created work. 2. Gods resting from that work. 3. Gods blessing of the seventh day by revealing on it the greatest blessing, far above any given in the creation. These are the grounds here laid down in my text, which are rehearsed againe by God in the fourth commandement of the law. And another reason drawn from the end and use of the Sabbath is also added, *Ex.* 31.13. *Eze.* 20.12. to wit: that the Sabbath might be a signe and token from God *that he is their God who doth sanctifie them*, that is, by giving his Holy Spirit with all saving graces in this life unto them in Christ, doth fit them for the fruition and sight of his glory in the eternall rest in Heaven, and so makes the weekly Sabbath a pledge of the eternall Sabbath in the world to come also. Now the godly learned heretofore who had no thought of founding the Sabbath on Christ promised on the seventh day of the world, they do understand Gods ending of his work, to be either the finishing of the creation on the seventh day by adding some perfection or naturall bles-

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sing to the creatures more then he had given on the six dayes. Or Chap. 12
else that God had already ended and perfected his work before the seventh day, and for this cause blessed and sanctified the seventh day for a memoriall of the creation of the world, and all things therein made perfect and compleat and so appearing on that day. And by Gods resting on the seventh day from all his work which he created and made, they understand nothing else but Gods rest of meere cessation, and because this was the day wherein God having finished his work, and made all things good, had no occasion to work any more by way of creation, but rested from making more kinds of creatures. Therefore God commanded man to rest after his example every seventh day, and to keep it for a weekly Sabbath. And by Gods blessing of the seventh day, they do understand Gods sanctifying of it to be a signe and pledge of the eternall rest.

These being the grounds and reasons (in the opinion of the learned) upon which God sanctified the seventh day, are in a more excellent measure to be found in the first day of the week, on which day the Lord Christ rose from death. For first the Lord Christ who is the Lord of the Sabbath, on that day ended a greater work then the creation, even the great work of redemption which on that day he did perfect and finish, by the last and highest act of it, even his resurrection in which he got the victory and triumphed over death the last enemy, and over him who had the power of death, that is the Divell, and did shew to the world that he had fully paid the ransome & price of mans redemption, satisfied justice, and wrought and fulfilled all righteousnes, sufficient to justifie all that beleeve in him, and to settle them in Gods favour for ever. So that here is a better ending and finishing of a better work then that of the creation was, which did perfect the mutable work of creation, and so here is a better ground of sanctifying the day in which it came to passe, as divers learned writers have rightly observed.

Secondly, on this day the Lord Christ entered into a better rest, then any from the creation can be: he rested from all his labours, paines and sufferings, and all works which Gods infinite justice required for mans redemption by way of satisfaction, *Heb.* 4. 10.

And he took possession of eternall rest for himselfe as the head, and for his body the whole Church and for every elect member thereof.

So that this resting is a far more excellent ground and reason of the sanctifying of this day to be the weekely Sabbath. Yea though I do

Chap. 12 by Gods perfecting of his work, understand his perfecting of the work which was marred and defaced by mans fall, even the work of creation, and his making of it more perfect and compleate, by his promising of Christ, and by Christs undertaking and beginning his actuall mediation, and first bringing in of supernaturall perfection; And by Gods resting I understand his resting so fully and wholy in Christs mediation, and in his satisfaction undertaken for the repairing and perfecting of the world, which man by his fall had brought under vanity and corruption, that he put from him all thoughts and purposes of going about any new work of creation for the repairing thereof, and so is said to rest, as I have before fully prooved: Yet I must confesse that on the Lords day, which is the first of the week, in which Christ did rise from death, God did more fully and excellently perfect all his work and brought in a rest, which doth so far excell that perfecting of his work and resting from creation on the first seventh day, as the actuall performance of a promise, and giving and fulfilling of a good thing promised, undertaken and begun, doth excell the promise and the undertaking and beginning of it. And therfore I will be bold upon these grounds and premises to conclude with the best learned both of the ancient Fathers and moderne divines, That there is more conveniency and fitnesse in the Lords day, the first day of the weeke to be the Lords holy weekly Sabbath now under the Gospell. And there are more excellent grounds and sure reasons for the sanctifying of it, then any which are named or can be found in the seventh day which was the Sabbath of the old Testament: yea this day by means of Christs resurrection to glory in it, is the surest pledge and token which outwardly can be given to Gods Church and people, that God who raised him up, is by him fully appeased, satisfied and reconciled to his people, and is the Lord who doth sanctifie them and will bring them to glory.

And thus I passe from the conveniency and fitnes of the Lords day, which is the first of the week, to shew the change of the Sabbath unto that day both in Gods intention and purpose from the beginning, and also actually in the fulnesse of time by the glorious resurrection of the Lord Christ upon that day.

Where by Gods assistance I shall make it appeare. That this change of the Sabbath to the Lords day is no humane invention, or Ecclesiasticall tradition, but a thing which God the law-giver did purpose and intend from all eternity, and foretold by the Prophets, and by divers

divers ſignes foreſhewed of old, and in fulneſſe of time did by his Son Chriſt the Lord of the Sabbath, command and actually bring to paſſe. Chap. 12

For S^t. *Auguſtine* and divers other learned men have heretofore obſerved. That God by ſome notable things which he in his wiſedome made to concurre in the firſt day of the creation, did plainly foreſhew in the beginning before the ſeventh day was ſanctified, or the law of the Sabbath given, that it was his purpoſe and will, and he in his eternall counſell had determined to advance in fulneſſe of time, that day above all other dayes of the week to the honour of the holy weekly Sabbath, to be a day of meditation on the eternall reſt in Heaven, and a pledge to his people of the everlaſting Sabbathiſme, which there remaines for them, and to be the firſt fruits of their time offered unto God in Chriſt and ſanctified in him. *Serm. 151. de tempore.*

Thoſe notable things are the three things before named. 1. That God made that day the firſt fruites of all time. 2. Created in it the place of eternall reſt the higheſt Heaven, in which the bleſſed Saints ſhall enjoy their bleſſed Sabbath wherof the weekly Sabbath is a ſigne and pledge to them in this life. 3. In it he created the light of this viſible world, which things concurring in one and the ſame day: (God in his wiſedome ſo ordering it, who doth nothing in vaine but every thing for ſome wiſe purpoſe) and being good reaſons to proove, and grounds to make that day the fitteſt to be ſanctified in Chriſt, and made the Chriſtian Sabbath, as I have before noted, the learned from thence do gather, and not without good reaſon: That from the beginning God intended for this day the honour of his weekly Sabbath, in the time of the glorious Goſpell.

Secondly, divers of the Ancients have obſerved. That God raining Manna firſt from Heaven to Iſraell on the firſt day of the week in the wilderneſſe: as we read *Exod.* 16. did thereby forethew that this was the day which he had appointed to be the day of the Lord Chriſt, even the day wherin he who is the heavenly Manna and bread of life ſhould be given from Heaven in his incarnation, and the day in which he ſhould come out of the fornace of fiery afflictions, and be made a ſtrong bread & nouriſhment by his reſurrection, able to feed our ſoules ſpiritually to life eternall. And from hence they infer, with the approbation of divers grave Divines and ſchoolemen of later times, that God did of old intend and purpoſe to make this day (in the times of the Goſpell after Chriſt fully exhibited and given unto us, to be the bread

Chap. 12 of life and heavenly Manna) his holy weekly Sabbath and day of spirituall provision, wherin Christians should make their weekly provision of spirituall food, and heavenly Manna to feed their soules.

Thirdly, divers of the Ancient fathers have observed, and divers both Schoolemen and godly learned writers of the reformed Church therein consent with them, That the Lord did of old by his Spirit speaking in the Prophets, foretell the change of the holy Sabbath from the seventh to the first day of the week, the Lords day, and day of Christs resurrection. The blessed Martyr *Ignatius* (who lived and was growne in the knowledge of Christianity in the time of the Apostles, and before the death of S^t. *John* the Evangelist as he himselfe testifies) doth in his Epistle to the *Magnesians*, not only affirme that the Lords day is the Queene and supreme Lady of all dayes, but also endeavours to proove, that God from the dayes of old had ordained it to be the true Christian Sabbath, and did foreshew so much by the words of the Prophet *David* in the title of the sixth Psalme, wherein it is called a Psalme unto the eighth day, that is, in honour of the Lords day, which as it is the first of the week, counting from the creation every week severally by it selfe, and the seventh if we begin our account with the next day after the Lords day, as the Jewes did with the next after their Sabbath.

So if we reckon forward from the beginning of the creation into an other week it is the eight day. And also learned *Augustine* and others of the fathers, as also divers late writers do in this point concurre with him, and affirme that God mooving *David* to make such honourable mention of the eighth day, did foreshew his purpose & will, to change that day by Christs resurrection into his holy Sabbath. Some also from Gods institution of circumcision on the eighth day after the birth of the child which was to be circumcised, do gather that the eight day, after the birth of the world, to wit, the Lords day was before ordained of God to be not only the day of Christs resurrection and victory over sin and death by which sin should be cut of and destroyed, but also the Christian Sabbath, and so both a speciall day of circumcising their hearts to the Lord in the state of grace, and also a pledge of the fulnesse of mortification and sanctification in the day of the last resurrection and of entrance into the eternall Sabbath in Heaven. For this purpose also S^t. *Austen* and many other learned men in all ages since even to this day, do alledge the plaine words of *David*, *Psal.* 118.24. where having

*Serm. de tempore.* 136.

having Prophetically foretold the glorious resurrection of Christ, how after that the Jewes had crucified and put him to death, he should rise up to be the head corner stone even the rock and foundation of the Church, (for so our Saviour, *Mat.* 21.42. and the Apostle, *Acts* 4.11. do expound *David's* words) he immediately affirmes, that this is the day which the Lord *hath made, We will rejoyce and be glad in it.* That this is the day of the Lord Christ, as S^t. *John* cals it, *Rev.* 1.10. *which the Lord hath made.* That is, in his decree hath already appointed *to be his holy day, We* (that is in the time of the Gospell when this stone is become the head of the corner) *will reioyce and be glad in it:* that is, rejoyce before the Lord with all joy and serve him, be glad in him with Sabbaticall and holy solemnity, and if we consider well the matter and substance of the 92. *Psalme*, which is intitled a Psalme for the Sabbath, we shall see that it is most fit for the day of Christs resurrection, setting forth the fruits thereof plainely and after a lively manner, to wit: the solid joy of Gods people, and the flourishing state of the righteous in Gods Church, and exalting of the horne of Christ the true Messiah and King of the Church. Chap. 12

Fourthly, if we consider the diversity and difference of things which are commanded in the law of the Sabbath, and are to be observed in the weekly Sabbath as it was instituted by God at the first, and againe revived in the fourth Commandement, if we call to mind that the law is a mixt law, commanding some things which concerne the very substance and being of the holy Sabbath, unto which it binds men perpetually, such as are a fit proportion of time one day in every weeke, rest and cessation from common works of this life, and sanctification of it by religious exercises and devoting it to publick assemblies and holy worship. And other things it commanded which were typicall and ceremoniall, and were to have their full accomplishment in Christ, and to be in force only untill the full exhibition and revelation of Christ a perfect Redeemer, all which I have largely shewed before, and the best learned have ever held. It will upon these grounds necessarily follow, that there must be a change of the Sabbath from the seventh day, and in respect of the tipicall and ceremoniall worship, at the full exhibition of Christ, into a day and a worship more fit for Christ given and revealed, and for the times of the Gospell.

First it is generally held by the best learned, That God by sanctifying the seventh day and commanding his holy Sabbath to be kept

Chap. 12 every week on the seventh day, did therby shew, that in his wisedome he saw it fit and necessary for man to observe this proportion of time, and to devote one day in every week, both to bodily rest and a totall cessation from his own worldly labours, pleasures and delights, and also to holy and heavenly meditations, and to religious exercises and holy assemblies. And in these respects they call the law of the Sabbath naturall, morrall and perpetuall, and they proove it thus.

First because nature it selfe and common reason and experience do teach, that ever since mans fall it is naturally necessary for mans health and wellbeing, and for the preserving and upholding of the life and strength of his labouring and toyling cattell, that he, his servants and cattell, should have one dayes rest in seven. And that without this proportion of time dedicated to holy assemblies, and exercises of piety, the saving knowledge of God, and true religion and piety cannot well be upheld, fraile men would by little and little forget God, become ignorant of heavenly things, and so of the way to eternall rest; if it were left in mans power to chuse his own time; some would choose none at all, the rest for the most part would differ from that time which some thought fit. Others would refuse it as inconvenient, and so there would be no set ordinary assemblies, Gods worship would grow out of use.

Secondly, true piety teacheth us; that we ought to think our selves bound in conscience to give and devote so much of our time at the least to pious exercises, as God, in whose hand we and our times are, did require of his people in the obscurer times of the Old Testament, for the keeping of religion and his worship on foote, for preserving of the knowledge and memory of his goodnesse and benefits, and for the sanctifying of their weekly labours and his creatures to their use, and of themselves to him, that they might be fitted to see him in glory. For the abundance of grace shed on us by the Gospell, is a bond and obligation to us of much more service and obedience which we owe to God. Now God required of them every seventh day to be kept holy, and that was the least which any of them in any age were bound to dedicate to his worship. And therfore true piety binds us much more to keep an holy weekly Sabbath.

These are arguments and proofes, sufficient to satisfie any man who doth not perversly resist and rebell against the law of nature. But let me here give a caveat by the way: That when the learned call the Sabbath and the law of it naturall, we are not to conceive that by naturall, they mean

mean a thing written in mans heart in the creation, which man was made to performe and obey ſimply as a reaſonable creature and naturall man (*For man was not made for the Sabbath, Mark.* 2.27.) Neither did he toyle and ſweat or need a ſet weekly reſt: neither did he need a weekly ſolemnity to help his memory, or to ſtir up his affections, as I have before prooved. But that they underſtand by naturall, that which the very light of naturall reaſon ſhewes to be moſt convenient and neceſſary for men now corrupt, and which ſo ſoone as it is commanded and revealed by Gods word appeares ſo neceſſary in the very nature of it, both for mens ſoules and bodies, that without it they cannot have ordinarily any well being on earth, nor eſcape Hell and come to Heaven after death. This expoſition learned *Zanchyus* gives of his owne and other learned mens ſpeeches, when they call the law of the Sabbath naturall. If, ſaith he, it were ſo naturall as things written in mans heart in the creation, then the Heathen Gentiles would have felt themſelves bound by it, and would have ſhewed it in their practice in ſome meaſure more or leſſe. Nevertheleſſe the concluſion of *Zanchyus*, and other learned Divines is firme and ſure, upon the former premiſes, to wit: That Gods firſt commandement of the Sabbath, doth perpetually bind all Gods people to the worlds end, to keepe a weekly Sabbath, even a ſeventh day in every weeke holy to the Lord. Chap. 12

*Zanch lib. de Decalog. theſ.* 1.

Secondly, it is a thing univerſally held by all true Chriſtian writers, that the Sabbath as it was limited to the ſeventh day of the week, and was to be obſerved by bodily Sacrifices morning and evening, and by worſhip which conſiſted in outward rites which were types and figures of things which have their accompliſhment in Chriſt, ſo it was ceremoniall, temporary and changeable. The common ground of the ſanctifying of the ſeventh day and tying the Sabbath to it, is held commonly to be Gods reſt on the ſeventh day from the work of creation. And this is ſuch a ground as in the fulnes of the time was to give place and did give place to a better reſt ariſing, & brought in by the finiſhing of a more excellent and glorious work of Gods goodnes and bounty even the work of mans redemption. The worſhip of God on the Sabbath of the ſeventh day in the old Teſtament, by double Sacrifices and ſuch rites were but vaniſhing ſhadowes, the ſubſtance of them was Chriſt, and therfore they were to ceaſe when the body and ſubſtance came in. And the particular day it ſelfe and the reſt tied to it was a tipe and figure of the death of Chriſt, and of his reſt in the grave, and of the

Chap.13 the reſt and eaſe which Chriſt by his death ſhould bring to all Gods people from the burden of legall rites, and from the guilt of ſin and horrour of conſcience, which as an heavy load did preſſe them down, and from the maſſe of corruption like a weight hanging faſt on them, all which Chriſt aboliſhed by his death and redemption, and ſo put an end to the Sabbath, as it was tied to the laſt day of the weeke.

This being commonly held for a certaine truth by the learned Fathers, and writers of all ages after them untill this day, prooves ſo far as their authority and reaſon will reach: that though the keeping holy of a weekly Sabbath is a perpetuall day, to which all Gods people are bound in all ages: yet the particular day was mutable, and another ſpeciall day was to be appointed and conſecrated by him who is the Lord of the Sabbath, wherein an holy reſt fitter for the time and ſtate of the new Church muſt be kept, with better ſervice and ſolemnity. Inſtead of bodily ſacrifices, there muſt be offering up of Spirituall ſacrifices of praiſes, prayers, almes and works of piety and charity: for ſlaughtering of beaſts, there muſt be mortifying of corruption by holy contrition, and killing of all brutiſh luſts and carnall pleaſures and delights, by ſeperating our ſelves and ſequeſtring our minds from them. Inſtead of darke ſhaddowes of the law, and obſcure promiſes of Chriſt to come, there muſt be the light of the Goſpell ſhining in the Church and preaching of Chriſt crucified, and raiſed up and ſet at Gods right hand, and there muſt be ſeeking of Gods face in his name and mediation, and of acceſſe unto God in him by one Spirit.

Now what day can any man conceive in any reaſon ſo fit as the Lords day, the firſt of the week: wherin we Chriſtians keep our weekly Sabbath? This undoubtedly is the moſt fit and convenient of all dayes, as I have largely before prooved. Yea that this undoubtedly is the only particular day which Gods law binds us to keep holy all the time of the Goſpell, even untill we come to the eternall reſt in Heaven, I will as briefly as I can proove and demonſtrate in the laſt place, and ſo conclude this point of ſanctification of the Sabbath, as it is the worke of God the law-giver, and is diſtinguiſhed from mans duty and work of ſanctification.

## CHAP. XIII.

1 *Argument.* THE firſt which is the maine fundamentall argument, is drawne from the foundation upon which God hath from the beginning builded

builded and ſurely ſetled the weekly Sabbath. It is a thing moſt certaine and undeniable, that whatſoever things are inſeperably joyned and cleave faſt together, they ſtand and moove together, the one cannot moove to any place, but the other of neceſſity muſt moove with it. Chap. 13

Whatſoever is firmely ſetled on a rock and inſeperably faſtened to it, and founded on it, muſt needs moove with the rock and cannot moove to any place but where the rock is mooved, upon which ground I argue thus: That which is from the beginning founded upon Chriſt, and ſo ſurely ſetled and firmely builded upon him by God the founder of all things, that it cannot be ſeperated, it muſt needs moove and change the place with Chriſt, and cannot be mooved nor change and remoove to any place but only to that unto which Chriſt is remooved, The weekly Sabbath from the firſt inſtitution is founded by God, firmly builded and ſure ſetled upon Chriſt the Redeemer, and is inſeperably joyned to him. Therfore it cannot moove nor change the place, nor be remooved from the ſeventh day to any other day of the week, unles Chriſt the Redeemer change his day and moove together with it, and if he doth change his ſolemne day, it muſt needs be changed and remooved with him to the ſame day. The propoſition is undeniable: the aſſumption alſo I have fully prooved before, in the laying open of the grounds of the Sabbath: and therfore the concluſion is a moſt manifeſt truth, That whenſoever Chriſt changeth his day and chooſeth another, the Sabbath muſt needs be changed to the ſame day. Which concluſion fully prooved, I lay it downe for a good ground and argue thus upon it.

That day which Chriſt leaveth and paſſeth from it unto another, which he chooſeth for his ſpeciall and particular day. From that day the Sabbath alſo is changed and mooved, and the other day which Chriſt hath choſen, becomes alſo immediately the particular day of the holy weekly Sabbath. Now the ſeventh day which was the ſpeciall day of Chriſt in the old Teſtament, becauſe on it Chriſt was promiſed a Redeemer of the world, and did firſt undertake openly and actually to mediate for man, is now ceaſed to be Chriſts peculiar day, he hath left it, and hath choſen the firſt day, and made that his ſpeciall and peculiar day above all other dayes of the weeke, when in it he got the victory over death, and by his reſurrection entered into his glory and eternall reſt; and of a redeemer in promiſe, became a redeemer indeed, and fully perfected mans redemption. Therefore ever ſince hath the weekely Sabbath beene remooved to

Chap. 13 the first day, and that is the peculiar day of the weekely Sabbath.

*2 Argument.* Secondly, that God did from the beginning purpose in himselfe, and by many evidences did declare his intent, to change the Sabbath from the seventh to the first day, and also in the first institution of the Sabbath, and in the giving of his law for the keeping of it, did intend to bind us under the Gospell to the keeping of our weekly Sabbath on the first day of the weeke, as he bound the fathers to the seventh day in the old Testament. I proove from the determinate counsell and foreknowledge of God concerning the changes which he foreknew and determined to bring to passe, in the foundation, grounds and prerogatives of the Sabbath from the seventh to the first day of the week. It is a thing which all men who have any true knowledge of God must needs know and acknowledge for an undoubted truth, that God whose wisedome is infinite, and his wise providence ordereth and disposeth all things, doth never any thing in vaine, he never layes the foundation in any place but there also he intends the building, he never brings in the proper causes any where or in any time, but then and there he intends to bring in and to produce the proper effects of them, and whatsoever commandement God gives to men to performe some speciall duty upon some speciall grounds, and for some singular causes, occasions and reasons, by that commandement he binds them to performe the duty whensoever and wheresoever he shewes the grounds and reasons to them, and gives and offers the causes and occasions.

So that if it be made to appeare unto us, that now under the Gospell, God had according to his own determinate counsell and foreknowledge changed the foundation of the weekly Sabbath, and removed it and all the grounds, reasons, occasions and prerogatives of it, from the seventh day to the first which is the Lords day, we must needs see and acknowledge, that it was the purpose, mind and will of God to make the Lords day our weekly Sabbath, and in his giving of the first law of the Sabbath, which in the maine substance of it is perpetuall, to bind all his people after the full exhibition of Christ to the last resurrection, to keep the holy weekly Sabbath on that day.

Now these things may sufficiently appeare by the opening and prooving of divers things before, which I have observed out of this text, and by urging and pressing them home to this present purpose a little more fully here againe, I shall put them out of all doubt and question, and make them manifest and cleare to all who do not wilfully shut their

eyes,

eyes againſt the truth. Firſt, that the foundation of the Sabbath is Chriſt the Redeemer, and that all the true and proper grounds, reaſons and occaſions of keeping one day in every week holy to the Lord, are only to be found in Chriſt and came in with him I have before fully prooved. And as God firſt promiſed Chriſt to become the ſeed of the woman, for the Redemption of man-kind, and Chriſt did undertake for man to mediate for him on the firſt ſeventh day of the world, and therupon that day was ſanctified to be the weeky Sabbath: So God had in his immutable counſell determined to exhibit Chriſt a perfect redeemer, and by him to perfect mans redemption on the firſt day of the week, and ſo to remoove Chriſt the foundation from the ſeventh day of the week to the firſt day, together with all other grounds, reaſons, occaſions and prerogatives of the holy Sabbath. What greater change could be or ever was heard of in Chriſt the maine foundation both of the Sabbath and of the univerſall Church, then when of a Redeemer promiſed on the ſeventh day, and ſo continuing all the time of the old Teſtament while the fathers beleeved only in him promiſed & not yet come; he became a Redeemer fully exhibited in his reſurrection on the firſt day of the weeke, and changed the ſtate of the Church, and bringing her from the non-nage and childiſh eſtate of bondage under the rudiments of the world, and legall rites, and carnall ceremonies, to the fulnes of her time which God had appointed, and to her full age in the new Teſtament. And hereby that firſt day of the week became the chiefeſt day of the Lord Chriſt, even his ſpeciall and particular day, and came to have all the ſubordinate grounds and high prerogatives of the Sabbath. For in it God perfected his work which he had made in the creation by the work of redemption, not promiſed and undertaken only, as in the ſeventh day, but by a better kind of perfecting and ending, even by redemption fully finiſhed, on that day Chriſt reſted from that greater work of redemption, and declared by his reſurrection, that he had made full ſatisfaction for man-kind to the juſtice of God, and that God reſted in his ſatisfaction, now actually made and performed, by a more excellent manner of reſting then that wherewith he reſted on the ſeventh, in that ſatisfaction only undertaken and promiſed, on that day Chriſt got the victory over death, hell, ſinne, the world and the Divell, and becomming immortall not ſubject to die, or ſuffer any more, entered into the glorious ſtate of exaltation and into his eternall reſt, and made way for men to Chap. 13

Chap.13 that eternall reſt wherof the Sabbath is both a lively pledge, and alſo a powerfull meanes to fit men for it. And in all theſe reſpects God bleſſed the firſt day of the week, with a bleſſing far above his bleſſing of the ſeventh day, for that was the promiſe and undertaking only, this was the performance and perfecting of redemption: and therfore ſo far excels that, as the giving of a great gift and perfecting of a work exceeds the promiſe of that gift and undertaking of that work. Now that this remooving of the maine foundation of the weekly Sabbath, together with the ſubordinate grounds, occaſions and prerogatives of it, from the ſeventh day to the Lords day, the firſt of the week, came to paſſe by the determinate counſell, foreknowledge and providence of God, and that from the beginning and in the firſt giving of the law of the weekly Sabbath, God did purpoſe and intend this change, it appeares moſt plainly by divers reaſons. Firſt becauſe God is no idle ſpectator, but the provident Lord and diſpoſer of all things, which come to paſſe in the world, and nothing can come to paſſe but ſo as he hath appointed, and in the time and ſeaſon which he hath determined.

The flood and generall deluge by which the old world was deſtroyed, came to paſſe in the very yeare and day which God had prefixed, and did foretell to *Noah* one hundred and twenty yeares before. The end of Iſraels peregrination and ſervitude in Ægypt, came to paſſe juſt at the end of foure hundred and thirty yeares, in the ſame day which God had determined and foretold to *Abraham*; *Exod.*12.41. and ſo the deliverance of the Iſraelites out of captivity, and the decree for their returne came out at Gods appointed time, which he had foretold by *Jeremiah* the Prophet, *Dan.*9.2.23. And the particular time of Chriſts ſatisfaction and attonement for ſinne, and bringing in of eternall righteouſneſſe, was determined by God, and came to paſſe at the end of the ſeventy ſevens of yeares, as it was revealed to *Daniell* in the ſame *Chap.*24.*ver.* And in a word the very time of Chriſts reſurrection, by the virtue whereof we are fully redeemed, and ſhall in our very bodies be raiſed up to life eternall and reſt in glory, as the Apoſtle teſtifies, *Rom.*6.5. 1 *Cor.*15.13,21. *Phil.*3.10. & 1 *Pet.*1.3. It was determined by God before the foundation of the world, as the words of S^t. *Peter* do ſhew, 1 *Pet.*1.2. Secondly, God in the very creation and from the firſt beginning of the world, did foreſhew that he had a purpoſe to honour the firſt day of the week above all the other dayes, and to make it the Lords day and Chriſtian Sabbath by the reſurrection

of

of Christ. In that he made it the first fruites of time, and in it created the highest Heaven, the place of the eternall Sabbath, and brought forth the light of this inferiour world, by which naturall prerogatives he made this day the fittest of all dayes of the week, to be the day of Christs resurrection, wherin he the Sun of righteousnesse and light of the world rose up with healing in his wings, and became the first fruites of them that sleepe, and by virtue whereof he will bring the faithfull into the eternall rest, whereof the weekly Sabbath is a pledge and will make them partakers of the inheritance of the Saints in light, as the Scriptures testifie, 1 *Cor.* 15.20. *Colos.* 1.12. Chap. 13

Upon these premises before prooved at large, and here againe pressed home to the purpose, he conclusion followeth necessarily: that it was the purpose, intent and will of God, to make the first day of the week, the Lords day and the Christian Sabbath, and in the first institution of the Sabbath, and by his first law of the Sabbath (which in the maine substance of it is perpetuall) to bind all his people in the time of his glorious Gospell, to observe that day only for their holy weekly Sabbath; untill they come to that whereof the Sabbath is a lively pledge, even the eternall rest of glory in Heaven.

Thirdly whatsoever tends most to the perfect fulfilling of any speciall law and commandement of God given to man, and is manifestly made known to man to be most agreeable to Gods will revealed in that law, and to the ends and uses which God openly pretendeth therein, that man is chiefly bound to do by that law and commandement. This is a most certaine and undoubted truth. For Gods generall commandement is, that we love him with all our heart, and worship and serve him with all our soule and all our strength, *Deut.* 6.5. & *Mat.* 22.37. 3 *Argument.*

Now the will of God revealed in this first institution, and sanctifying of the Sabbath, and in the fourth Commandement of the law, is often repeated and urged by *Moses* and the Prophets, is more perfectly fulfilled in the right sanctification of the Lords day under the Gospell, then it was in the observation of the seventh, the Sabbath of the old Testament, and whatsoever necessary duty God in the law of the Sabbath requireth of man from the beginning, or whatsoever end and use he openly pretendeth, his law of the keeping of the holy Sabbath that is more fully obtained, effected and brought to passe by an holy sanctification of the Lords day, and by keeping it an holy Sabbath to the Lord now under the Gospell. Therefore by the law of the Sabbath

Chap. 13 given at the first, and by the fourth Commandement repeated and explaned, Christians are bound to keep the Lords day which is the first of the week for their weekly Sabbath.

If any man doth make doubt of the assumption in this syllogisme; It is easily proved by a particular enumeration, both of the particular substantiall and necessary duties which Gods word requires in the Sabbath; and also of the ends and uses for which God requires an holy Sabbath to be kept every seventh day.

The first main duty from which the seventh day acquires the name of Sabbath, is rest and cessation from all worldly labours, pleasures and delight, wherin man is to withdraw his mind from worldly cares and secular affairs, which concern this fraile earthly life, and is to give rest and refreshing to his own body, and to the bodies of his children, servants, strangers, and toyling cattell, as appears, *Exod.* 20.10. *Isa.* 58.13.

And the proper end and use of this rest is. First to admonish man that he must not place nor seek felicity in this world, nor since his fall and breaking of the Covenant of works by his disobedience, hope for any happinesse or felicity either here or else where to be purchased by his own works of Righteousnes, which he either is, or was able in the first creation to performe in his own person. Secondly, to shew that Gods just wrath appeased by Christ, and the sting of death and the curse and bitternes of mans sorrows, and toilsome labours which God imposed on him for his transgression, is taken away, and God will not have his people to torment their bodies with continuall toile, and painfull labour, but to ease and refresh themselves with a weekly rest. Thirdly, to make men take notice that God hath a provident and fatherly care of his creatures both men and beasts, hates all merciles cruelty and oppression of their very bodies, and will have them so refreshed and eased that they may last the longer, and go cheerfully through their weekly labours.

Fourthly, to shew that in Christ upon whom the Sabbath is founded, there is spirituall rest and ease and refreshing of the soul, from the heavy burden of sin, and the miseries of sin, to be found of all them who being heavy laden do flee to him, and in him place their hope and confidence.

Fiftly, to put us in mind of Gods resting in Christs mediation from the work of creation, and that he hath wholy given over all purposes and thoughts of repairing the world, and restoring man fallen and corrupted

rupted by any work of creation, and hath set his mind on another kind of work, even the work of redemption by Christ, and the new creation of heavenly spirituall and supernaturall graces and perfections in men by his holy Spirit. Chap. 13

Sixthly, to be a signe and memoriall of Christ his full perfecting of the work of mans redemption, and of his perfect satisfaction made to the justice of God for fraile sinfull men.

Lastly, to be a token and pledge of the eternall rest in heaven, and of the sabbathisme which after the labours and troubles of this life, the elect and faithfull people of God shall enjoy for ever in the world to come.

Now there is no day in all the week, in which this first main duty of the Sabbath can so well be performed, for the ends and uses, as on the Lords day which is the Christian Sabbath. The seventh day never yeelded half so much light and helps to Gods people in the old Testament for these purposes, as the Lords day doth to us under the Gospell. For the Lords day in which Christ arose from death, and entered into his glory, and perfected the work of Redemption, it discovers Christ the main Foundation of all rest, and even of the Sabbath it self more plainly unto us, and in it being beautified and adorned with so many blessings and prerogatives which Gods word gives to it, we may as in a cleare glasse see and behold Christ with open face, we see in his resurrection Gods justice fully satisfied, his wrath appeased, redemption fully perfected, Gods resting in Christs mediation, eternall rest purchased by Christ for us, and gained to himself, and Heaven opened unto us, and sin, death and hell already overcome and conquered. And therfore there is no day by many degrees, so fit as this day of Christs resurrection to make us rest comfortably in our bodies and minds from worldly cares, and bodily labours, and in our soules and consciences from the burden of sinne and the guilt therof. No day or time can so plainly shew unto us, that our felicity is not in this world, nor to be obtained and purchased by the righteousnesse of our owne works. This sets before us Christ raised for our justification. This shews Gods aboundant mercy and compassion to us, and that he hates all cruelties and oppressions. And this is a speciall meanes to bring us to the assurance of the blessed hope and eternall rest reserved in Heaven for us. And therfore the first main duty with all the parts therof, and the speciall ends and uses of it, are more fully performed

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Chap. 13 and obtained in the observation of the Lords day for the holy weekely Sabbath, then they possibly can be now by us, or could be of old on the Sabbath of the seventh day, by the fathers in the old Testament.

The second maine duty of the Sabbath is, sanctifying and keeping of it holy to the Lord, which comprehends in it many speciall and particular duties. 1. Setting of their affections even their joy and delight wholy upon God and heavenly things. 2. Honouring and worshipping of God in their hearts with holy thoughts and meditations, by their lips with holy prayers, praises and thanksgiving, in their outward actions by preaching, hearing, reading and repeating of Gods word, and solemne commemoration of his promises, mercies and blessings in the word and Sacraments. 3. Teaching and learning all holy duties which tend to bring us neerer to God in Christ. 4. Offering spirituall sacrifices to God of sweet savour, such as are almesdeeds and works of mercy and charity, wherby others may be made to taste of Gods goodnesse, and stirred up to laud and praise his name.

All these are comprehended under the maine duty of sanctifying the holy Sabbath which the Lord commands expresly in the law, and they are commended to us by the Prophet. *Isa.* 56.4. & 58.13. And the proper end and use of this duty and all the parts therof, is. First to make us set our affections on things which are above and not on things below, and to stir us up to seeke eternall life and heavenly happinesse in Christ only, and in him crucified and raised up.

Secondly, to continue and increase in fraile men the knowledge and memory of Christ, and of the way to eternall life and blessednesse in him, which without keeping holy of a weekly Sabbath, would faile and cease among the sons of men.

Thirdly, to beget and increase true grace and holinesse in men by exercising holy duties of religion; and so to bring them by justification and adoption, to the right of inheritance in Heaven, and by sanctification to fit them for the possession of it. Now the observation of the Lords day, in which Christ arose, is such as may far more powerfully and effectually moove men to the performance of these duties, and lead men more directly to the proper end and use of them, then the old Sabbath of the seventh day either now can, or of old could do when it was most in force. For it had no other light or life in it, but onely from obscure promises, and darke shaddowes through which Christ was seene as things farre off are seene, and in the starre light nights.

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But the Lords day the first day of the week, hath light and life from the Sun of righteousnesse Christ who in it rose up to be the light of life to all nations, and hath brought life and immortality to light by the Gospell, and discovered to us the kindnesse and love of God and the riches of his goodnesse, in giving grace and shedding his Spirit on us abundantly here, and so fitting us for glory hereafter. And therfore this day must needes be of great force and power, far above the seventh day, to make men set their affections on God and heavenly things, especially upon the inheritance incorruptible and undefiled which fadeth not away, reserved in Heaven for us, unto which God hath begotten us by the resurrection of Christ from the dead, 1 *Pet.* 1. 3. It is also powerfull and excellent to incite and stir us up to honour God in our hearts, by the due consideration of his goodnes and mercy. Also it much furthereth us to proclaime the high praises of our God and king, and to make prayers and supplications to him. Besides to make us helpfull unto others, in seeking after their salvation. And thus we may see what are Sabbath duties, even the works of piety, mercy, charity, *&c.* pleasing to God, and by which others may be brought to joyne with us, in lauding and praising God, and we our selves fitted for glory. Chap. 13

Upon these points so fully prooved. The conclusion followes necessarily: that the law by which God first instituted the Sabbath on the first seventh day of the world, doth bind us under the Gospell to keepe the Lords day for our weekly Sabbath.

Fourthly, that day which God hath made most honourable, and hath given it a most honourable name and title above all the dayes of the week, to that he hath given the prerogative to be the weekly Sabbath, and hath made it his day of holy rest. For it is a property of the Sabbath, to be the Lords holy and honourable day, as the Evangelicall Prophet *Isaiah* shewes, *Isa.* 58. 13. and making of it honourable, is making of it the Sabbath. Now the first day of the week is the day which God hath honoured above all dayes, by the glorious victory of Christ over death and over all enemies and powers of darknes, and to it he hath given the most honourable name and title: For the holy Evangelist and divine Apostle St. *John*, who was the intimate, beloved and bosome Disciple of the Lord, and did best know his mind, cals it the Lords day. *Rev.* 1. 10. that is, the day which the Lord hath made the day of great joy and gladnesse to his people, as *David* foretold, *Psal.* 118. which day the Lord Christ hath appropriated to himselfe and his honour, and honou- *Argum.*

Chap. 13 red with his own name, as he is the Lord God, one Jehovah with the Father. For the Greek word (κύριος) *Lord*, is in respect of the roote from whence it is derived, the same in signification with Gods proper name Jehovah, and most commonly in the new Testament, is used to expres that sacred name. Therfore it is now under the Gospell made by God himselfe the weekly Sabbath.

The fifth argument is grounded upon the words of our Saviour, *Mat.* 12.8. & *Mark.* 2.27,28. Where he saith, *that the Sabbath was made for man, and not man for the Sabbath. Therfore he, even as he is the sonne of man, or God made man, is the Lord of the Sabbath.*

The first clause, to wit: (*the Sabbath was made for man,*) notes out unto us two things. 1. That the Sabbath was first instituted for man, even by reason of the Sonne of God promised to become man, and so he is the foundation of it. 2. That it was made for man, that is, for the man Christ, and for the benefit of all man-kind in him, for his honour and the advancement of his kingdome among men, and for the good of men, both naturall and civill, in respect of weekly rest, and refreshing, and also spirituall, as knowledge, instruction, growth in grace and holinesse.

The second clause *(nat man for the Sabbath)* shewes that the Sabbath is not one of those things which man was made to observe in the creation, neither is the law of it written in mans heart in the creation: it was the fall of man and his corruption, which caused him to stand in need of a weekly rest, and of holy Sabbath exercises, to worke good in him, and to bring him neerer to God. And being made for mans use, he may in case of necessity dispence with outward observations of the Sabbath: and the same must give place to works of necessity which cannot be omitted either without losse of life, or some certaine losse or mischiefe.

The third clause (*Therfore is the Sonne of man Lord also of the Sabbath*) doth give us to understand that the use of the Sabbath was founded on Christ promised to be *Lord of the Sabbath*, and was in and under him made man, necessary for the profit of man corrupted, not for man in innocency. Therfore Christ the Son of man is Lord of the Sabbath, that is, he hath the true proper right and propriety in it, for to make it serve for his use being the Lord and possessor of it, and he hath authority and power over it, so that it is at his command, either to be or not to be in use, either the seventh day or upon some other day of the week. Now we never read, that Christ exercised any Lordship over the Sabbath as

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he is the Son of man, either to command it or to change it, but only in these two respects. First that he brought it first into the world by undertaking to be the seed of the woman and the son of man, and so it was setled on the seventh day, in which he was promised during the time of the old Testament, while he was a Redeemer promised. Chap. 13

Secondly, that he by his resurrection in which he perfected redemption, did consecrate the first day and made it the most honourable day, fit to be the Sabbath of the new Testament, and also gave commandement to his Apostles so to ordaine in all Churches. Besides this Lordship and power of Christ as sonne of man over the Sabbath, we cannot conceive or imagine any other. Therefore undoubtedly he hath changed it to the first day of the weeke, and as Lord of it hath given commandement for this change and alteration.

The sixth Arg. is drawne from Gods sanctifying of the Lords day by his Sonne Christ more fully and excellently then he did the seventh day in the first institution of the Sabbath. For seeing the making of the seventh day to be the holy Sabbath, is the sanctifying of it, as the words of my text shew, and also the words of the law, *Exod.* 20.13. It must needs hereupon be granted, that what day God by his Son Christ, hath in all respects more fully and excellently sanctified, then the seventh day was sanctified when God made it the Sabbath, That day God by Christ hath made his holy Sabbath, and so it is worthy to be esteemed, and so is to be observed in the new Testament. But now it is most certaine and manifest: That the Lord God by his Son Christ hath in all respects more fully and excellently sanctified the first day of the week, in which Christ arose from death (as appeares by divers things which I have formerly touched.) First he in that day more abundantly revealed his holinesse to the world, in that he declared Christ our Redeemer and the head of the whole body the Church, *To be the Sonne of God with power, according to the Spirit of holinesse by the resurrection from the dead, Rom.* 1.3. *6 Argument.*

Secondly, he then opened as it were the flood-gates of Heaven, that holinesse might be more abundantly with his Spirit powred out upon all flesh, when Christ was raised up and exalted by Gods right hand, that he might shed his Spirit on all sorts of people of all nations, as we read. *Acts.* 2.33. Yea in that in the feast of Penticost which was the first day of the week, and the 49. day after Christs resurrection, the Holy Ghost was sent downe upon the Apostles to sanctifie them, and

Chap.13 preach the Gospell unto all nations which they presently did, and the same day converted 3000.soules,herein he shewed his holinesse more abundantly then before.

Thirdly,It is piously held by many Divines,that among other things which after his resurrection Christ spake to his Disciples, concerning the Kingdome of God,that is the Church under the Gospell: this was one, namely, of the keeping of the holy Sabbath, and holy assemblies, or gathering of the Saints together upon the first day of the week: For, immediately after,the Apostles observed that day, and all Churches in all ages since have followed their example. Therfore it is God who by his Son Christ hath made this first day,that is,the Lords day the weekly Sabbath of Christians.

I might here add for further proofe of this truth, an observation of divers godly and learned writers, to wit; that our Saviour sanctified the first day of the week more then any other day by his practise and example,in that he did most commonly appeare to the Disciples after his Resurrection,and came amongst them when they were assembled together on that day, and taught and instructed them and breathed on them,so we read,*Luk.*24.13,36.*& Iohn* 20.19,22.

7. *Argu.* Seventhly,That which the Apostle taught by word and writing and ordained in all Churches of Christian Gentiles,and confirmed by their constant practise, is undoubtedly a Commandement which they received from the Lord Christ,so it appears,*Act.*15.28. where they professe that what they prescribed to the Christian Churches was the dictate and sentence first of the Holy Ghost,and then of them joyntly. And our Saviour tels us that the Holy Ghost leads men into all truth by speaking his word only to them and calling it to their remembrance,*Iohn* 16.13,14.therfore it was Christ his word and ordinance.St. *Paul* also professeth that he delivered unto them such traditions as he received from the Lord,1 *Cor.*11.23. And again he saith, 1 *Cor.*14.37. *If any man thinke himself to be a Prophet,or spirituall, let him know, that the things which I write unto you are the Commandements of the Lord.* Now it is manifest in the Gospell, and in the writings of the new Testament: that it was a constant practise of the Apostles to keep their assemblies with one accord on the first day of the week,so we read,*Ioh.*20.19,26 *Act.*2.1,2.and in those their assemblies the Lord Christ presented himselfe to them bodily,and by the visible appearance and powerfull operation of his Spirit. Also *Act.*20.8. St. *Paul* on that day kept an holy Assem-

Assembly at *Troas*, and there he preached and administred the Sacra- Chap. 13
ment of the Lords Supper and performed holy exercises of the Christian Sabbath. And the same Apostle gave a precept and commandement to the *Corinthians*, even the same which he there saith he had ordained in the Churches of *Galatia*, 1 *Cor.* 16. 1, 2. to wit, that they should observe the first day of the week, and in their Holy assemblies on that day offer up pleasing Sabbath Sacrifices, that is do good and distribute to the necessities of the Saints, with such Sacrifices God is well pleased, *Hebr.* 13. 16.

Therfore undoubtedly it is the ordinance and commandement of Christ, which the Apostle received from him. That the first day of the week should be the holy Sabbath, and the day of weekly holy Assemblies to all Christians. The eighth argument is drawn from the blessing of stability wherwith God hath blessed the Sabbath of the first day, the joy and comfort and great benefit which most godly and religious Christians find in it, and the tediousnes of it to carnall people, and the loathsomnesse of it to all such as are opposites to Christ, and aliens from his grace. This is most true which grave and learned *Gamaliell* spake in the counsell of the high Priests and Elders of the Jews. That which is of men and not an Ordinance of God, if it concerne Religion, it will come to nought, it cannot continue in force, nor prosper any long time, *Act.* 5. 38. And surely if the Christian Sabbath, and keeping holy of the first day of the week were an invention of men, and not the ordinance of the Lord Christ, it could not prevaile and stand in force in all Christian Churches, and in all ages by an uniforme consent without interruption. The most godly zealous, and religious Christians, would find no solid joy and comfort in it, not any blessing from God in their religious observation of it. And the world of carnall men who hate Christ and his ordinances, would not be so opposite to it, as to hate and loath it. *For the world loveth her own.* But all carnall worldlings and profane persons, do so hate it, as they hate Christ, and it is loathsome and tedious to them, and notwithstanding many and great oppositions of profane persons. Yet we see it stands firm in all ages since the Apostles, and in all Christian Churches. None but Heretiks have rejected it, and all godly Christians find solid joy and abundance of blessings in the strictest observation of it. Therfore it is most certainly no humane invention, but Christs ordinance, It is he who hath made the first day of the week his own holy day, and our weekly Sabbath. The 9. Arg. is drawn 8. *Argu.* 9. *Argu.*

Chap. 13 from the manifestation of Gods wrath against the open profaners of the Lords day, and from the great and fearfull judgements, which God hath in former ages, and doth still execute on the despisers and polluters of the Christian Sabbath. It is certain that the Lord doth not cut off or consume men in wrath, but for some notable scandalous sins and transgressions against some expresse Law and Commandement, he makes no men examples of vengeance by sudden and fearfull destruction, and notable plagues, but for some notable sin, and all notable sins are transgressions of Gods Law, committed against his revealed will and word. Now as the Histories of all ages do afford many examples of fearfull judgements suddenly executed and inflicted on wilfull profaners of the Lords day in former times. So I could rehearse and relate above thirty examples of Gods vengeance, which he hath shewed openly in this Land within the space of two yeares, upon such as have shewed open contempt of this Christian Sabbath, some of which he hath stricken with sudden death by his mediate hand, others he hath devoured with waters, and some he hath cut off by surfets which they got in dancing and drinking on the Lords day, and some he hath fired out of their houses in the midst of their drinking and jollity, and consumed all their substance. And these judgements have suddenly and unexpectedly befallen them in the very act of their transgression, while they were in the midst of their actions, very busie about their owne works, sports and pleasures. And by these things it is as cleare as the light, and manifest to our eyes and outward sences, that God is most severe against the profanation of this day, and that it is apparent that his Son Christ made this day his holy Sabbath, and commands all men to keep it. Lastly, we have cleare testimonies both from the Apostles themselves, that the day wherin Christians keepe their Sabbath, even the first day of the week is the Lords peculiar day, *Rev.* 1. 10. And also from all the most ancient Fathers and learned Christian writers which succeeded the Apostles in the next ensuing ages, that the Lord Christ changed the holy Sabbath to this day, consecrated it by his resurrection, and that all Christian Churches from the time of the Apostles kept their holy rest in it, and devoted it to publike exercises of Religion, and of Gods worship and counted it the Queen of dayes, the supreme Lady and Princesse, and worthy to be observed and sanctified with Sabbaticall solemnities. *Ignatius* cals it, *το βασιλίδα ἡμέραν του παντὸς τῶν ἡμερῶν. Epist. ad magnesios. Justin Martyr* 2. *Apol. pag.* 77. describes

describes the observation of it in his times, and tels us, that Christians spent it in reading, preaching, prayer, administration of the Sacraments, offering of almes, and other publike worship of God in their publik assemblies, besides private exercises of Religion. *Tertullian* also acknowledgeth this first dayes Sabbath and none other, *lib. adversus Gent. p.* 41. & 155. *Eusebius lib.* 4. *Eccle. Histor. cap.* 22. brings in the profession of *Dionysius Corinthus*, who saith thus. *This day We kept holy the Lords day.* St. *Austin* in his 119. *Epistle*, and in the 22. Booke, *De Civit. Dei. Cap.* 30. *& Serm. de verbis Apostoli.* 15. And many other which it would be a tedious thing here to rehearse, especially seeing I have before mentioned divers of their testimonies, which tend to this purpose, and shall produce some also hereafter. Now upon all these Arguments laid together, I hope we may boldly and confidently conclude against all both Jewish Sabbatarians, who retain the old abolished Sabbath of the seventh day; and also unchristian Antisabbatarians who deny the Lords day to be the Sabbath under the Gospel, that this is the weekly Sabbath which Gods people by Gods Law and Christs appointment are enjoyned to keepe holy to the Lord. Chap. 13

And that this Sabbath of the Lords day, cannot be changed but must stand firme, and be still in force among all Gods people untill the end of the world and the last Resurrection, I will briefly demonstrate and shew by two plain reasons which I hope none will deny, and thus I frame them. The first is grounded on Christs words, *Mark.* 2. vers. 28. thus I frame it.

*That Which hath Christ, as hee is become the Sonne of man, Lord of it, must needs exist and have a being under him as Hee is the Sonne of man, that is in the time of the Gospell. The Sabbath hath Christ the son of man Lord of it, Mark.* 2. 28. *Therfore it continues in being under Christ.*

Whatsoever ordinance of God is given to his people to be unto them a token and pledge of some great blessing and future good promised, that God will have them to keepe safe and to hold fast, untill they receive the blessing and come to the full possession of it. This is manifest by the Types and Sacraments of the Law, which could not be abolished nor without sinne purposely neglected untill Christ was fully exhibited, of whom they were signes and pledges, and he was the body and substance. And we find by daily experience, that the loo-

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Chap.14 fing or caſting away of the pledge, is the forfetting or foregoing of a mans right wherof it is a pledge: If we will receive the bleſſing we muſt do the condition of it. Now the obſerving of a weekly Sabbath is not only a ſigne of eternall reſt in Heaven, but alſo a token and pledge of it, given in the beginning, together with the firſt promiſe of Chriſt, and conveyed over from the fathers to us, and ſetled on the day wherein Chriſt aroſe from death, and perfected mans redemption. That it is a pledge of the Sabbathiſme which remaines for the people of God, the Apoſtles words imply, *Heb.*4.9. And the beſt learned have ever held it to be our pledge of eternall reſt in Heaven. As *Auſten Tom.*4. *Queſt.*162. and *lib. contra Adimantum. cap.*13. and divers others. Therfore the holy weekly Sabbath upon the Lords day muſt be obſerved by all Gods people, and the law of the Sabbath binds them therunto perpetually to the end of the world; and to the day of reſurrection to glory. And thus I have finiſhed the Doctrine of the ſanctification of the Sabbath, as it is the proper act of God, even his ſeperating of the ſeventh day to be an holy reſt, by his word and commandement.

## CHAP. XIIII.

*Of mans ſanctification of the Sabbath.*

THE thing which now followeth next in order, is mans ſanctifying the weekly Sabbath and keeping of a ſeventh day holy to the Lord, which God hath impoſed on him for a neceſſary holy duty, when by his word and commandement he bleſſed and ſanctified it, as here we read in the words of my text. For Gods ſanctifying of dayes, times and places, is not any infuſing of his holy Spirit into them as he doth into his Saints, even holy Angels and men, but his giving of a law and commandement to men to obſerve and keepe them after an holy manner, and to uſe and imploy them to holy, heavenly and ſupernaturall uſe, even to divine worſhip and exerciſes of piety and religion, as I have before prooved plainely. And in that God ſanctified the ſeventh day, that is, gave a law in the beginning to man to keep and obſerve it for an holy Sabbath as my text ſhewes. Therfore it is a neceſſary duty impoſed by God upon man ſo to obſerve and keep an holy Sabbath every ſeventh day, or a ſeventh day in every week, and that duty of mans ſanctification and keeping holy the Lords Sabbath, comes now in order to be handled, which is here neceſſarily implied and included in the words of my text. In the opening and handling wherof, I purpoſe

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to proceed in this method and order. First I will shew that this duty of sanctifying an holy Sabbath to the Lord, is imposed by this act of God on all man-kind, and the children of men are bound unto it from the seventh day of the world, after the first beginning of the creation, untill that last day of the generall resurrection and judgement, in which they shall be called to an account and reckoning of all things which they have done in this life. Secondly, I will shew how far, and upon what termes and conditions men are bound to this duty by Gods law, given for that purpose in his act of sanctifying the Sabbath. Thirdly I will shew more specially the speciall works wherin the sanctification and observation of the weekly Sabbath consisteth. Chap. 14

The duties are of three sorts. 1. Some are common to all Gods people in all ages from the beginning, and all states and conditions of the Church, both in the old and new Testament.

Some are proper to the fathers of the old Testament, while the Sabbath was limited to the last day of the week, and grounded upon Christ promised only. 3. Some are proper to the Church and people of God under the Gospell in the new Testament, when the Sabbath is changed to the first day of the week, even the Lords day, and builded upon the finishing of mans redemption, and Christ fully exhibited, and Gods resting in Christs satisfaction consummated, which is a more excellent ground. Of all these in order.

The first point (concerning the obligation of all man-kind to the keeping of an holy weekely Sabbath from the first seventh day of the world unto the last resurrection, when the elect and faithfull shall both in their soules and bodies, enter into the eternall rest in Heaven) may be prooved by divers Arguments.

My first Argument is drawne from the law by which God here in my text did first bind man to this duty: and thus I briefly frame it. That duty which God hath enjoyned by a commandement given to our first parents, without limitation, exception or exemption of any, that he hath imposed by his commandement upon *Adam* and all his seed and posterity in his loynes, and they are all bound unto it to the worlds end. 1. *Arg.*

The sanctifying of a seventh day in every week, & keeping it an holy Sabbath, is a duty injoyned by a Commandement which God gave to *Adam* without limitation or exemption of any of his seed and posterity. Therfore it is a duty imposed by God upon all man-kind, and they

Chap.14 are bound unto it in all ages untill the end of the world.

The first proposition cannot with any colour of reason be denied: if any shall object that God gave to *Adam* upon the promise of Christ a law of sacrificing cleane beasts, and offering first fruites which bound him and his seed in his loynes: and yet they are not bound by it in all ages, but only untill the comming of Christ: and his offering of himself a Sacrifice which is the substance of all sacrifices, and after that men are bound no longer to that duty. I answer, that though the last of sacrifices, and of other service and worship, which were types and shadows, was given to *Adam* upon the first promise without expresse limitation, and reached to his seed in his loynes, and as *Cain* and *Abell*, so *Noah*, *Abraham* and all the Patriarches, and people of God were bound to that duty until Christ, yet there was a limitation in the things commanded, which being types and shadows only of Christ promised, were of no use, but only while Christ was yet expected, and not actually offered up a sacrifice of perfect attonement, and Gods people had need of such types and figures to lead them to Christ. Therfore this Objection doth not touch, nor infring this proposition which speaks of a law, and of a duty which is of use to all mankind in all their generations.

The assumption also is manifest. For here we have a Law given to *Adam*, when all mankind were in his loynes, commanding a duty even the sanctifying of a weekly Sabbath, which hath beene and is, of as great use after Christ as before. For as the *Israelites* were bound unto this duty by God, *Exod.*16.23,28.& 20.8. even in all their generations, as appears, *Jer.*17.21. so also Gods people are bound to it under the Gospell, whither they be strangers which joyn themselves to the Lord, and lay hold on his Covenant, *Isa.*56.6,7. that is, Churches of the beleiving Gentiles, or naturall *Israelites* after their long hardnesse, in the last daies, converted to Christ the repairer of the breach and builder up *of the old Waste places after many generations*, *Isa.*58.12,13,14. And I do not think there is any man professing Christianity dare be so impudent as to affirm, that any of Gods people in any age are exempted from the holy duties by which the Sabbath is sanctified, and a seventh day in every week kept holy to the Lord, or that we in these evill and perillous times have not as much need of them, for the upholding of true Religion, and for the increase of grace and godlinesse in our hearts. Therfore undoubtedly all mankind in all generations and ages are bound to keep a weekly Sabbath.

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My second Argument is drawne from the duty it selfe, of keeping holy a seventh day weekly to the Lord, and thus I frame it. Every duty imposed on *Adam* and his posterity by Gods Commandement which is in it self perpetually holy and just, and of as great use to all men in all ages, and as necessarily in all respects as it was in *Adam* when God first enjoyned it by his Law; that belongs to all mankind, and all the posterity of *Adam* are bound therunto in all ages to the end of the world. The keeping of an holy weekly Sabbath, and sanctifying of a seventh day in every week, is such a duty. Therfore it belongs to all mankind, and all *Adams* posterity are bound to it in all ages to the end of the world. Chap. 14. 2. *Argu.*

The proposition is so manifestly true, that there can be no exception against it, to deny it is to deny that greatest of Gods commandements, which saith that Gods people ought *to feare the Lord, and walke in his wayes, and to love and serve him with all their heart, and with all their soule, and with all their might. Deut.* 6. 5. & 10. 12. For whosoever exempts himself, or others from a duty which is perpetually holy and just, and usefull and necessary for all men, he in so doing, refuseth to serve God with all his heart, soul and might, and teacheth others to transgresse that great commandement. The assumption also is an undoubted truth. For first there can be no time nor age named since mans fall and corruption, which brought all mankind under the bondage of hard and toylsom labour, and eating his bread with the sweat of his face, wherin the rest of one day in every week is not usefull, profitable, and needfull for mens bodies and most just and equall to be granted to their labouring servants and toyling cattell, the very light of naturall reason requires it for the common good, and wel-being of all men. He who denies this to himself and to his children, servants and cattell, he is an unjust and unmercifull man, not to be numbered among the righteous who are good and mercifull to the life of their beasts, *Prov.* 12. 10.

Secondly, justice and equity require, that seeing the life of man is a pilgrimage on earth, and here on earth there is no abiding place for him, nor any felicity, true rest, or perfection to be found but in Heaven; man should not spend all his time, and all his thoughts and studies in, and about the things of this world, but that he should have a set time at least one day in every week, wherin he resting and ceasing from worldly cares, labours and delights, should wholly devote himself to heavenly meditations, and to holy exercises, which may fit him and prepare

Chap.14 him for the place of reſt, teach and direct him in the right and ready way therunto, and enable him to walke wiſely therein. Whoſoever thinks it too much to conſecrate one whole day in ſeven unto religious exerciſes which may fit him for eternall life, he is undoubtedly moſt unequall in his judgement and a judge of unjuſt things. Thirdly, it is a thing not only good and holy in it ſelfe, that man of his own accord, and much more being commanded by God, ſhould devote one whole day in every week to the immediate worſhip of God, in thankfulnes for his creation and redemption, and the uſe of Gods creatures reſtored to him in Chriſt with ſome advantage: But alſo very uſefull and neceſſary for the ſeaſoning of mans weekly labours with juſtice and piety, for the continuance and increaſe of holineſſe and religion in his heart, and for the enlightening of his mind, rectifying of his will, ſanctifying of his affections, and fitting him to undertake and begin all his weekly laboures in the feare of God, to direct them to the right end, and to perfect and finiſh them happily by Gods favour and bleſſing. If any man ſhall dare to deny this, we may juſtly feare that he is rude and ignorant of thoſe heavenly and ſpirituall things, wherof all Gods people have continually experience in themſelves. And the conſtant practice of Gods people who in all ages have obſerved and kept a weekly Sabbath holy to the Lord, and therby have profited in all piety and holines, will convince them of groſſe blindnes and ſtupidity. *Adam* no doubt did every ſeventh day devote himſelfe to Gods worſhip, and taught his firſt ſons, *Caine* and *Abell* to bring their offerings to God, *at the end of daies*, that is, every laſt day of the week, for that is the moſt proper ſence of the words in the Hebrew text, *Gen.*4.3,4. And ſo ſoone as the poſterity of *Seth* began to multiply and increaſe, they gathered themſelves into a Church, and were called the children of God, or Gods people, and hereby they were diſtinguiſhed from the carnall and profane progeny of *Caine*, and then they be began to invocate and call upon the name of the Lord, that is, to worſhip God in publick aſſemblies, *Gen.*4.26. Wheras *Adam*, *Abell* and *Seth* had invocated and worſhipped God in their own private families only, now the faithfull being multiplied did frequent publick aſſemblies, which could not be but in ſet places and at ſet times, ſurely every week on the ſeventh day which God had bleſſed and ſanctified.

Alſo after that generall apoſtacy which came in by unequall marriages of the ſonnes of the faithfull with the daughters of the profane,

and

and the destruction of the old world with the flood; righteous *Noah* who was saved in the Arke with his family, immediately after began to observe the holy rest of the seventh day, for it is said, that the *Burnt offering which he offered on the Altar, of every cleane beast and cleane foule unto the Lord, was a sweet smelling sacrifice of rest*, that is, sacrifices of the Sabbath. The Hebrew word in the text there used, with the emphaticall particle נ signifies the most notable rest, even the rest of the holy Sabbath, wherin man resteth in memory of Gods rest, in the satisfaction of Christ; also his people the Israelites before the giving of the law from mount *Sinai* by Gods owne voyce, did observe the Sabbath and were admonished by *Moses* so to doe, *Exod.* 16. 23. Chap. 14

And they who rested not, but went forth to gather Manna are reprooved by God, as transgressors of his lawes and commandements, *ver.* 28. And although we do not read of any Sabbath kept by *Abraham* and the Patriarches before *Moses*; because the Church of the faithfull was but small, comprised only in their families, which could not keep any great and publicke Sabbath assemblies, worthy of record in the sacred History: Yet undoubtedly they had their set time as well as set place of Gods worship, even a weekly Sabbath according to the law which God gave to *Adam* when he blessed and sanctified the seventh day. But I shall more fully speake of these things hereafter. And here upon these grounds I conclude, that the assumption of this present argument is manifest: and the conclusion which thence flowes is certaine, to wit: that the posterity of *Adam* in all ages are bound to this duty of keeping a weekly Sabbath holy to the Lord.

A third Argu. is drawne from the ground upon which God founded the Sabbath, and commanded the duty of keeping it holy to himselfe. For if the ground of the duty stand firme throughout all generations, and do belong to all men of all ages, as well as to *Adam* who had the commandement given to him, and the duty imposed on him by God. Then the duty also belongs to all men of all ages unto the end of the world. And whosoever do clayme any interest in the ground of the duty, and expect profit by it, ought to acknowledge that the duty belongs to them also, except they can shew some speciall dispensation from God himselfe. Now the ground upon which God founded the Sabbath, and imposed the duty of keeping it holy, is such as doth equally belong to all men. For if we cleave to the bare letter of the text (as divers commonly do) and take the ground of the Sabbath to 3 *Argument.*

Chap. 14 be no more but this, that God finished the worke of Creation on the seventh day, or having finished it and made every creature good and perfect before on the six dayes, rested on the seventh from creating any things in the world. Then we must withall confesse, that this ground belongs equally to all mankind, for all men of all ages have interest in the benefit of Gods creating the world, and making al things so perfect, that he had no more to do but rested on the seventh day. But if that be the true and proper ground which I have before laid downe and prooved, to wit: Gods perfecting of the Creation, which left all things good but mutable; by bringing in redemption which Christ promised, did on the seventh day, take upon him to perform in mans nature: and Gods resting in the al-sufficient satisfactiō which Christ undertook to make for man, and which saved God the labour of a new Creation, and making new creatures, and of repairing by way of creation the breach which mans fall had made in the world; and in the creatures made for mans use: This ground doth belong to all mankind in all ages, we now under the Gospell have as great, or rather greater interest in it, then *Adam* or the Fathers in the old Testament. And by virtue of this promise of Christ, and by meanes of his undertaking to bee mans Mediatour, and of Gods resting in his mediation, all living men, and all creatures made for the use of man do consist, and have their being in this world, *Colos.* 1.17, and God by him (the word of his power being made man and fully exhibited a perfect Redeemer) doth sustaine and uphold all things, *Heb.* 1.3. And although the circumstances of this ground, are with the times and ages of this world mutable, and there is a great change from Christ only promised and undertaking mans redemption, to Christ fully exhibited a perfect Redeemer in his Resurrection: Yet the ground it selfe, even Redemption by Christ, is still the same: The promise of Redemption which was made to our first parents on the seventh day being the greatest blessing, which was revealed to mankind in the old Testament, procured to that day the honor of the weekly Sabbath in all ages before the comming of Christ; And the full exhibition of Christ, and the perfecting of Redemption in the resurrection of Christ, on the first day of the week, did merit, and procure to that day the honour of the Christian Sabbath in all ages under the Gospell For God did not rest so much in the undertaking of Redemption on the seventh day, as in the actuall performance and full perfect-

perfecting of it, on the first day of the week, the fore-sight of the full performance made the promise a ground both of Gods rest, and of the Sabbath in the old Testament. And if Christ had suffered, dyed, and bin swallowed up of death and corruption in the grave, and had not gotten the victory over death and all the powers of darkness in his resurrection, then had we remained in our sins, and all our preaching of Christ and all our Faith in him had bin vain, 1 *Cor.* 15. 17. It was Christs resurrection which consummated the great work of mans redemption, and on the day wherin he arose from death, did he rest from that great work, as God on the seventh day did from the work of creation, and consecrated that day to be the Christian Sabbath. But yet all this while Redemption both promised and undertaken, and also actually performed is the same common ground of the holy weekly Sabbath: And Christ is the same Redeemer to all mankind, and the only Mediatour and Saviour, *Yesterday and to day and the same for ever*, *Heb.* 13. 8. And the duty of keeping an holy weekly Sabbath is grounded on him throughout all ages, who is the common Saviour and Redeemer of all mankind. Therfore all men of all ages are bound to this duty, and none exempted from it in any nation age or generation. Chap. 1

Fourthly, that which God hath given to all mankind in *Adam*, for a perpetuall signe and pledge to them of future benefit, which he hath promised and hath in store for them, that they are bound carefully to keepe untill they fully obtaine the blessing and benefit promised, for if he that hath given a pledge, doth take it away from them to whom he hath given it, this is an evident signe that he hath altered his mind and purpose of giving the benefit to them. And if they doe at any time loose this which is the pledge, or willfully cast it from them, they have no evidence or token any more to assure them of the benefit, nor any witnesse of the covenant, or signe wherby to challenge the blessing. 4. *Argu.*

Now the holy weekly Sabbath is ordained of God, and given in *Adam* to all mankind to be a signe and pledge to them of spirituall and eternall rest in Christ, which they shall never fully obtain untill the last resurrection in the end of the world: For the full rest and Sabbathisme wherof the Sabbath is a pledge, doth till then, still remaine for them, *Heb.* 4. 9. And they shall not enter into the full possession of it untill the last resurrection. And Gods giving of himselfe unto his people to be their God, which doth sanctifie them wherof the Sabbath is a signe, to-

ken,

Chap. 14 ken and pledge unto them as he himselfe testifieth, *Exod.* 31.13. is not fully manifested, nor perfected untill they be fully sanctified both in soules and bodies at the last day, and made fit to see and enjoy God, and to rest with him in glory for ever. It is true which the ancient Fathers have observed and taught, that the old Sabbath as it was limited to the seventh day of the week, was a signe of the spirituall rest of the faithfull from their own sinfull works, and of their stedfast rest upon Christ by faith, when they are regenerate and renued by the Holy Ghost, which is shed on them abundantly through Jesus Christ vnder the Gospell, *Tit.* 3.5,6. and therfore that old Sabbath of the seventh day of the week, is so far fulfilled in Christ, and hath the accomplishment in him: But because the fulnesse of eternall rest whereof the weekly Sabbath absolutely considered is the signe and pledge, shall not be obtained untill the last resurrection of the just, when by vertue of Christs resurrection, their bodies shall be raised out of the dust and be made like the glorious body of Christ, which they still expect in hope. Therfore the keeping of a weekly Sabbath as a pledge of that perfect eternall rest, still belongs to all Gods people, and they are bound to keep it on that day of the weeke in which Christ arose, which day by his resurrection is made a sure pledge that they shall be raised up in the perfect image and similitude of his resurrection.

5. *Argu.* Fifthly, that which is ordained by God and given to men, to fit them for eternall rest in Heaven, and to be a speciall meanes to conduct and lead them in the right way thereunto, and which of it selfe is very good, profitable and excellent for that purpose; That Gods word and will, and every mans reason guided by the word, binds him to observe and keep, and to hold himselfe constantly and perpetually unto it, untill he comes to the end of his race, even the eternall rest in Heaven. This is a truth undoubtedly. For the Scriptures command us to run our race unto the end, and to omit no meanes which may helpe to eternall life: and experience teacheth us, that the neglect of the ready way and meanes of gaining the price is the way to loose it. Now the keeping of an holy weekly Sabbath after the best and strictest manner, by resting from all worldly businesse, so far as our weaknesse and necessity will suffer, and devoting our selves to Gods holy mediate worship, as prayer, reading and hearing of Gods word both in private and publick assemblies, and to serious meditations of heavenly things, is in it selfe one of the most powerfull meanes to beget and increase faith, and all holy

holy saving graces in us, and God hath ordained it, for to conduct and lead men on in the right and ready way to eternall rest in Heaven. Therefore Gods word and will revealed, and every mans own reason guided by the word, binds all men to it in all ages, untill they come to eternall rest in Heaven. Chap. 15

## CHAP. XV.

THE first point being thus prooved. The second thing before propounded followes: that is, to shew how farre, and upon what tearmes and conditions the sonnes of *Adam* are bound to the duty of keeping a weekly Sabbath by Gods commandement, given in the sanctifying of the seventh day here recorded in my text, where God is said *to sanctifie the seventh day*, that is: by giving man a law to keepe it holy. First for such sons of *Adam* as are borne and live in the Church of God, and have the meanes to know Gods word, and to obey his law, there is no question to be made, it is cleare that they are bound to know and to keepe this commandement of God, and to seperate one day in every week, even that which God hath blessed above all the rest, and to devote it to holy and heavenly exercises, ceasing from all worldly cares, labours and delights, and so to keep it an holy Sabbath. First, as they are Gods creatures, and God hath thus far declared his mind and will, that men in imitation of him their God who rested on the seventh day and also for the refreshing of themselves, their children, servants and cattell in their bodies, should rest from worldly labours: and for the comfort of their soules, should spend it in holy and spirituall exercises, and in the worship of him their maker and preserver: even the generall law of nature binds them to this duty.

Secondly, as God hath revealed himselfe a Redeemer and Saviour of man-kind by promising and giving Christ: So they are much more bound to keep all his commandements to the utmost of their power, especially this of the Sabbath, which God ordained to be a memoriall of redemption and eternall rest, to be found only in Christ promised on the seventh day, and in fulnes of time given and exhibited. If they beleeve that Christ is their Redeemer, and that they are bought with the price of his blood, and are no more their own, but his who hath bought them, this binds them to glorifie God with their soules, and bodies also which are Gods, 1 *Cor.* 6. 20. And this they cannot do, except some time be set

Chap. 15 apart, at leaſt one day in every week, to celebrate in holy aſſemblies, the gracious goodneſſe, bounty and love of God to them in Chriſt, and to ſanctifie and fit themſelves for him in all their weekly works, and for the intending and ſeeking of him in all the laboures of their hands. Thus much the Lord ſhewes in his law given and expounded by *Moſes*, *Deut.* 5. 15. Where he tells Iſraell, that he gave his commandement to them of keeping holy his Sabbath, for this end, that they might remember their ſlavery in Egypt, and their deliverance by his mighty hand and ſtretched out arme. Upon which words we muſt neceſſarily infer, that if God bound them by his commandement, urging them and preſſing them often to keep the Sabbath day, for a memoriall of their deliverance from temporall and tipicall bondage, and thankfulneſſe to him for it, then much more were they, and all Gods people ſtill are bound, to keep holy the Sabbath day, in thankfulneſſe and for a memoriall of ſpirituall deliverance from ſin, death and Hell, and that on the day of the Lord Chriſt, wherein he is promiſed or fully exhibited.

Thirdly, becauſe there is none of all the ſons of men who live in the Church, and know the word and law of God, and diſcerne their owne frailty, but know how hard it is for them to continue in grace, and in the knowledge of Chriſt, and in the underſtanding of the miſteries of godlineſſe, without often exerciſes of religious duties, as well in publick as in private, and without much hearing and publick inſtruction in the word and law of God. Therefore every rationall man muſt needs know and acknowledge himſelfe bound by the light of reaſon, and his naturall appetite of his own happines, to uſe all means for continuance and increaſe of grace and of heavenly knowledge in himſelf needfull to ſalvation, eſpecially this keeping of a weekly Sabbath which he finds by experience to be a means to hold him faſt to Chriſt. But if any who live and are borne in the Church, in ſuch times and places wherin they have ſufficient means to know Gods revealed will and law for the keeping of an holy Sabbath weekly, do through negligence and idlenes, malice, or perverſenes, remaine wilfully ignorant of this law and will of God, as well as divers alients, This ſhall in no caſe excuſe them, neither doth it free them from the bond of this duty, no more then it doth from the bond of any other lawes of which they are willfull ignorant, but God will puniſh them, both for their failing in this duty, and for their wilfull ſhutting of their eyes and eares, and refuſing to know his will and law. Now becauſe a great part of man-kind even of *Adams* poſterity

posterity do live out of the Church, and many nations for many ages Chap. 15
even all Pagans and Heathen Infidels never heard of the Sabbath, nor of Gods word which requires the weekely observation of it. We are in the second place to consider, whether this law of God, and this his blessing and sanctifying of the seventh day, doth in any respect bind them to this duty. And first that ignorance of the law doth not exempt them from the duty, it is manifest by plaine reasons.

First, because they had meanes from *Adam* and their first progenitors to koow this law, for when the earth was divided into severall nations and countries, the fathers and first founders of every nation did know, that God had in sanctifying the seventh day, given this commandement to our first parents and their seed in their loynes: But they by wilfull neglect of this duty brought the law into oblivion, and their children rejoycing to follow their licentious wayes, and to put farre from them all thoughts of this duty, and all regard of this law, became wilfully ignorant of Gods will, yea they scorne to hearken to Gods word if it be brought unto them.

Secondly, no ignorance which is not invincible, but might be avoided by due care and diligence, can exempt a man from any duty which God hath commanded all man-kind to performe: Our Saviour tells us, that he which fails of his duty out of simple ignorance, and doth not his Lords will because he knew it not, shall be punished and beaten though with fewer stripes. Because God is the Lord of all, every man ought to enquire after and learne his will: And therfore Heathen people though they know not this law, shall be beaten for neglect of this duty, because they ought to know God, and to learne his will, who gives them life, breath and al things. And if they who fail through simple ignorance, must be punished though in a lesse measure then wilfull profaners, It must needs follow, that they are bound to the duty though not so strictly, nor in that manner and measure as they who live in the Church, and in such times and places, where they know, or may know the law and word of God.

Thirdly, all man-kind even the most barberous and savage nations, as they have their being, and all gifts of nature, from Gods creating hand and power. So they have all these things continued unto them by the mediation of Christ, and by a common and universall vertue of him the Redeemer, they are upheld in life and health and strength in this world: And Christ as mediator procures all these things to them, after

Chap. 15 a secondary manner for his elects sake, which are either to spring after many ages out of their loynes, or to receive benefit of their labours in subduing the earth, making it habitable and fit for his people to dwell in, and so preparing a place for his Church or the like. In this respect God is called *the Saviour of all men, but especially of them that do beleeve.* Of all, in as much as he preserves them in naturall life, but of the faithfull, fully and perfectly in that he saves them from eternall death, and hell, and brings them to life eternall. And hereupon it is, that all things are said to be and to consist in, *and by, and for Christ, Col.* 1.17. and he is said to be a ransome for all men, that is, reaching to all in some measure, manner and degree, even to infidels to obtaine common gifts for them, and to the elect perfectly to redeeme them. Now they who partake the benefit of Christ the blessed seed promised to *Adam*, they are bound to the duty which God requires in thankefulnesse for it, and for a continuall commemoration therof. Therfore all man-kind even the most barbarous, are bound to the duty of keeping an holy Sabbath weekly, though they do not know that which binds them to it, and leads them to the performance therof.

Fourthly, Gods blessing of a seventh day, and sanctifying it by his commandement given to our first parents, is as easily to be learned and knowne, and kept in memory, as many other things of lesse moment, which Heathen infidels do learne and know, and keepe in memory for worldly respects. As for example, to measure the times of the world by Yeares, and Yeares by Months, and Months by Weekes, and Weekes by seven dayes, this becaufe the Heathen find to be very commodious for worldly and civill respects, therfore they are carefull to learne and remember it and all such things. And it is as easie and as possible to learne and know Gods law concerning a weekly Sabbath, and they would and might learne it, if they were as carefull for their soules, and to serve God, as they are for their life, and to serve their owne lusts and this world. And if they would travell, and send abroad into far countries to learne heavenly knowledge and holy behaviour, as diligently as they do to learne humane knowledge and worldly wisedome, art and skill, they could not be ignorant of Gods law concerning the weekly Sabbath: But they refuse to learne this, as they do to learne true religion, and shut their eyes against it, as they doe against the knowledge of Christ. Therefore as Turkes and other infidels, who have Gods word professed in their Countries, Cities and among them: though

though they cannot rightly call upon God, nor beleeve in Christ without preaching of the word, which they will not looke after but scorne it: Yet they are bound to repent and beleeve, and shall perish for rejecting and not using the meanes to get faith. So it is with other infidels further off, they shall perish for not using such meanes as are in their power, wherby they might come to know this and other duties which they are bound to performe in thankfulnesse for Gods gracious promise of Christ the Redeemer, and for the common benefits which they receive through him. Chap. 16

## CHAP. XVI.

THE third thing which I propounded concerning mans sanctification of the Sabbath, is the consideration of the duties wherin it doth consist, which are of three sorts. First some are such as are common to all Gods people in all ages of the world, and they be duties which are necessary to the being of the Sabbath.

Secondly, some are proper to the Sabbath of the seventh day, while the Fathers under the old Testament did expect Christ promised, and were to keep their Sabbath in memory of the promise of Christ made to our first parents on the last day of the week. Thirdly some are proper to us who live under the Gospell since Christ fully exhibited a perfect Redeemer and after the buriall of *Moses*, that is: the utter abolition of all legall shadowes, together with the materiall temple of the Jewes.

The duties common to all are such as are necessary to the being of an holy Sabbath at all times, and they are three especially. The first is a rest and cessation from all secular affaires and worldly pleasures, except only such as are necessary for mans wel-being, and cannot be omitted or deferred without great hurt and danger of mans health and life, and of the life and safety of the creatures which God hath made for mans use. The second is sanctification of the Sabbath, with such holy exercises of religion and of Gods worship, as God requires in that age and state of the Church in which they live. The third is sanctifying of that day of the week which God hath blessed and honoured with greatest blessings above all other dayes, and wherin he hath more fully revealed his holinesse, and opened the fountaine of holines for the sanctifying of his people. Concerning the first, to wit, rest and cessation from all worldly affaires and bodily delights, there is a doubt made by some,

Chap.16 whether it doth equally concerne all Gods people, as well Christians under the Gospell, as the Fathers of the old Testament. Divers are of opinion that Christians have more liberty and are not so strictly bound to rest from all worldly affairs and bodily delights, as the Fathers were before Christ. But for the clearing of this point we are to note three speciall things. First, that rest and cessation from all secular businesse, and worldly pastimes is a duty of the Sabbath which generally belongs to all men in all ages who are bound to keep a weekly Sabbath or holy day by virtue of Gods sanctification of the seventh day. For, first the very name (*Sabbath*) which God gave to the day, signifies rest and cessation, and puts us continually in mind of this duty. And whosoever cals it by the name Sabbath, doth therby acknowledge it to be a day of rest. Secondly, a main ground of Gods first institution of the Sabbath, the rest from all works of Creation wherwith God rested in Christ the seventh day, who on that day was promised and took upon him to be mans Mediatour (as hath bin proved before out of the words of this Text. For Christ the son of God undertaking to repaire the works of creation, which were defaced by mans fall, and to restore al things by another kind of work then creation, even by incarnation, obedience, suffering and satisfaction for sin in mans nature, and for the redemption of the world) did bring unto God the Creator, rest and cessation from any more creation of new kinds of creatures. And upon this ground, even this perfecting of his work of creation, by bringing in redemption, and in memory and for a signe of Gods resting in Christ promised, God sanctified the seventh day to be an holy weekly Sabbath, and bound man to this duty of rest on the Sabbath day from all secular businesse.

Thirdly, in all ages whensoever God repeated the law of the Sabbath, or urged the observation of it, either by *Moses* or the Prophets we shall observe that rest and cessation is injoyned, as *Exod.*20.10. *The seventh day is the Sabbath, in it thou shalt doe no manner of worke,& Exod.*31.14 *Thou shalt do no manner of worke therin,& Exod.*33.2. *Deut.*5.14. *Whosoever doth any worke on the Sabbath shall surely be put to death. They might not gather Manna on the Sabbath day, Exod.*16.28. they who went out to seeke Manna are called transgressours. And all the Prophets which in after times made mention of the Sabbath, urged rest and blamed all servile works which concern this life, as *Isa.*58.13. *Ier.*17.27. *Nehem.* 13. 17.

Fourthly, we in these latter daies, have as much need of rest and more then

then men in former ages, and the greater hopes and more cleare evidences of rest and glory in Heaven which we have, do more bind us to rest from worldly cares, and to set our minds on Heaven where our hopes are. These are strong arguments to proove that rest upon the Sabbath day, is a duty which generally belongs to all men in all ages, which is the first thing serving to satisfie the former doubt and to prove the first generall duty. Chap. 16

Secondly, Gods sanctifying of the Sabbath, and his first commandement given to *Adam* for the keeping holy of the seventh day: binds all men, in all ages, to keep a weekly Sabbath to the end of the world, as I have before proved, and therfore the duty of rest belongs to all.

Thirdly, they who hold the law of the weekly Sabbath to be but for a time, and that it is now abolished, they can shew no Scriptures to warrant their opinion. That place which they object, *Col.* 2. 16. speaks not in the singular number of the weekly Sabbath, instituted here in my Text. For though the day be changed upon weighty reasons and good ground.

Yet the Sabbathisme still remaineth to the people of God, not only the eternall, and heavenly, but also the temporall Sabbath on Earth which leads to the heavenly. The words of the Apostle speake of those Sabbaths or holy dayes of the Jews, which were typicall, and shadows of things to be exhibited in Christ, such as were the first and last daies of the Passeover, Pentecost, and other great yearly feasts. The word *Sabbaton*, being of the plurall number, implyes so much, and the naming of feasts, dayes, and new moons, which were shadows of the law, give us just cause to conceive that the Apostle intends only the festivall and not the weekly Sabbaths. Or if we should grant that the weekly Sabbath is ment, among the rest, which the Fathers observed on the seventh day: Yet the Apostle cals it a shadow, only in respect of the particular day of the promise of Christ, which day is abolished and gives place to the first day, in which the promise was fully performed, and Christ became a perfect Redeemer actually in his Resurrection.

The Anti-Sabbatarians have only two objections which have some shew and colour of reason at the first hearing.

*Object.* The first is, that if it had not bin the mind and will of Christ, that the weekly Sabbath should be continued and removed to the Lords day, under the Gospell, then would he either by himself, or by his Apostles, have given some expresse commandement to that purpose, which they say, he did not.

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Chap.16 To this I answer. First, that our Saviour spake fully to this point,
*Answ.* when he said *that he came not to destroy, but to fulfill the Law.* It remains therfore on their part to shew, that the commandement of the Sabbath is no part of the morrall law, or els they do but beat the aire and labour in vain.

Secondly, the Apostles themselves kept their holy assemblies, and ordained in all Churches of the beleeving Gentiles that publike assemblies should be kept and exercises of the holy Sabbath performed ordinarily on the first day of the week, as I have before prooved from *Act.* 20. & 1 *Cor.* 16. 1, 2. And whatsoever they ordained was the commandement of the Lord, 1 *Cor.* 14. ver. 27. Thirdly, while the first Temple was yet standing in the dayes of the Apostles, and *Moses* was not yet buried and quite taken out of the way, it was not convenient that the Apostles should change the day of the Sabbath among the beleeving Jews; yea they themselves in *Judea* and all places among the Jews, kept the seventh day among the Gentiles the Lords day.

*Object.* We never read that the Lords day was called a Sabbath in the Primitive times next after the Apostl s, nor since, by any but only by Jewish
*Answer.* Sabbatarians.

Howsoever these adversaries, put on a bold impudent face, to colour and countenance this objection: yet herein they publish a manifest untruth: For *Ignatius* immediately after the Apostles saith, *That the Christians must keep their holy Sabbath:* not after the manner of the profane Jews of those times, with excessive feasting, dancing, and such carnall sports and pleasures, nor on their seventh day: but on the Lords day, the day of Christs Resurrection, which he cals the Queen and supream Lady of dayes, as I have formerly shewed.

*Prolog. in Psalm.* Saint *Hilary* saith, *Nos in prima die perfecti Sabbathi festivitate latemur (i. e.) We Christians reioyce in the festivity of our perfect Sabbath on the first day of the weeke.* St. *Augustine in the* 251. *Sermon de tempore.* Having rehearsed divers notable blessings and prerogatives with which God of old honoured the first day of the week the Lords day, doth there affirm, that upon those grounds the holy Doctors of the Church, to wit, the Apostles, *Who were taught by Christ and inspired by the Holy Ghost in all things which they decreed and ordained, have by their decree removed or rather transferred all the glory of the Jewish sabbathisme, unto the Lords Day.* And immediately he adds this exhortation, *Let us Christians therfore observe the Lords day, and let us sanctifie it so as of old the*

*the law-giver commanded the fathers concerning the Sabbath saying. From evening to evening shall ye celebrate the Sabbath.* And further he saith, *that if We from the evening of the Jewes Sabbath the saturday, to the evening of the Lords day sequester our selves from all rurall Works, and all secular businesse, and devote our selves only to Gods Worship, then We rightly sanctifie the Lords Sabbath, according to the words of the law: (Ye shall not doe any Work in it.* Chap. 16

Also *Psalm.* 33. He affirmes, that keeping of the Sabbath is one of the things which belong to the love of God, and thus he exhorts every true Christian. *Observa diem Sabbati non carnaliter, non Judaicis delicijs,* &c. that is, *observe the day of the Sabbath, not carnally With Judaicall delicacies, for they abuse their rest, and rest to naughtinesse, for indeed it is better that men should digge all the day then dance as they do: But do thou meditate on the rest in God, and doing all things for obtaining that rest, abstaine from servile Worke.*

And in his 4. *Tractat. upon John.* He saith, *Wee are more strictly commanded to keep the Sabbath then the Jewes: For We are enjoyned to keepe it Spiritually. Jewes keep it carnally in luxury and drunkennesse, and it Were far better that their Women should be busied in Working all the day in Wooll, then dance. The true Christian keeps the Sabbath Spiritually, by refraining from servile Work.* These and divers other testimonies of the Ancients shew sufficiently the falshood and vanity of this Objection. And that in the judgement of the most godly and learned fathers, the law of God bindeth us to keep the Sabbath holy on the Lords day weekly. It is true that some part of the seventh day was by reason of great multitudes of Jews abounding in all countries, so frequent and so commonly known and called by the name of the Sabbath, and that name was so proper to the Saturday in those times, that if any had called the Lords day by that name, his words would have been understood by the hearers, of the Jewes Sabbath, except he had expounded his meaning, as those fathers before named do in their speeches before mentioned. And againe the Jewes were so superstitious in observing their Sabbath, so contrary to the Christian sanctifying of the Lords day, even with feasting, dancing and profane pomp, that the name of Sabbath through their abuse of it, grew distastfull to godly Christians, even as in our time the old name Catholike; by reason of the Antichristian Papists, falsly usurping and appropiating it to their Apostaticall Church and false religion, is growne to have an ill sound in the eares of reformed Christians. And

Chap.16 therefore the Ancients were very ſparing in calling the name of the Sabbath, and ſeldome did they call the holy weekly reſt of Chriſtians by that name, except only in caſe when they oppoſed it to the Jewiſh Sabbath,and preferred it far before their carnall obſervation.

But wheras in this Objection,the aſperſion and reproachfull name of Jewiſh Sabbatarians is laid on all them who call the Lords day the Chriſtian Sabbath, and urge the ſanctification of it by the law of God. This is a point of ſuch notable impudency and intemperancy, that it deſerves the ſcourge and whip of Eccleſiaſticall cenſure and puniſhment to chaſtiſe and correct, rather then any arguments of reaſon or divinity to convince ſuch raylors. For in the Homilies which are comprehended and commanded in the Articles of our Religion, by law eſtabliſhed : the Lords day is frequently ſtiled by the name of Sabbath, even no leſſe then eight times in one Homily, which treateth of the time and place of prayer.

And both there, and in the writings of the moſt godly Divines,and builders of our Church,Gods people are urged by the law of God,even the fourth Commandement to keep holy the Lords day, for the Chriſtian weekly Sabbath,and in our divine ſervice after the publick rehearſing of that Commandement in the congregation,are enjoyned to pray in theſe words, *Lord have mercy upon us, and incline our hearts to keepe this law.* And thus you ſee the firſt generall duty of the Sabbath, to wit: Reſting from worldly affaires clearely prooved, and that while there is a Sabbath or weekly day of holy aſſemblies under the Goſpell, all men are bound to obſerve this reſt.

The ſecond generall duty neceſſarily to be performed in the keeping of the Sabbath is ſanctification, which is by mens devoting of themſelves wholy to divine worſhip, and ſuch religious actions as God requires in the times of the Church in which they live,ſuch as are publick aſſemblies for prayſing God,praying to him,preaching,reading,expoũding and hearing of his word,commemoration of his great works,and rehearſing of his promiſes for common edification. Alſo private prayers,& meditations on heavenly things,domeſticall inſtructions and the like. All theſe are neceſſary Sabbath duties to be obſerved of all men in all ages,both under the old and new Teſtament. Firſt the words wherin *Moſes* here in my text deſcribes Gods firſt inſtitution of the Sabbath,proove this fully. For here it is ſaid that God ſanctified it, that is, ſet it apart for holy exerciſes, in the performance wherof men do

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ſanctifie it. For ſanctifying is either by infuſion of holines into the thing ſanctified, or ſetting it apart to holy uſe and exerciſe, but it had no holineſſe infuſed into it, as I have elſe where prooved. Therfore it was ſanctified by conſecration, that is, ſetting apart to holy uſe. Chap. 16.

Secondly, it is called the holy Sabbath, that is, ſuch a day of reſt as is to be kept, *Exod.* 16.23. before the giving of the fourth Commandement, as *Moſes* ſhewes ſaying, *To morrow is the reſt of our holy Sabbath to the Lord*, that is, this is a reſt not of idleneſſe, but from common affaires, that men may be exerciſed in holy duties only.

Thirdly, in the giving of the law from mount *Sinai*, God commands expreſly, that all his people do remember to ſanctifie and to keep holy the Sabbath, which cannot be but by exerciſe of holy duties and performance of holy ſervice and worſhip unto God, *Exod.* 20.9.

Laſtly, in all the Scriptures of the law, which ſpeake of the Sabbath in the old Teſtament, it is called the Lords holy Sabbath. And ſanctification of it is required, as appeares. *Exod.* 31.15. & 35.2. *Deut.* 5.12. And in the Evangelicall Prophets, which ſpeak of the Sabbath both of old, and alſo in the laſt dayes of the Goſpell, it is called the Lords holy day, *Iſa.* 58.13. & 66.23. and it is ſaid, that all fleſh, that is true Chriſtians of all nations, *Shall from one Sabbath to another come to Worſhip before the Lord.* & *Eze.* 44.24. *They ſhall hallow the Sabbath.*

But here ſome perhaps will object. That none can truly ſanctifie the Sabbath, nor performe any holy duty, who are wholy carnall and unregenerate, and have not the Spirit of God dwelling in them and ſanctifying them, and ſuch are many even in the boſome of the true Church. And therfore ſanctification of the Sabbath, cannot be a generall duty performed by all men, nor required of all, but is a ſpeciall duty proper to the elect Saints who are truly ſanctified, others were never able to ſanctifie the Sabbath, and therfore it is not a duty which God can juſtly require of all in generall. *Obiect.*

It is true indeed, that as a bitter fountaine and corrupt can ſend forth no ſweet and pure water, ſo no naturall man can performe a true and holy duty. Holines is a ſupernaturall gift of the Holy Ghoſt, and he it is who enables men to performe all works which are internally holy: But as there is a two-fold ſanctification, the one internall, which is the work of the Holy Ghoſt in men; the other externall, which is the conſecrating and ſetting apart of things naturall and artificiall to be imployed to an holy uſe, and to ſupernaturall ends, ſo alſo there are two ſorts *Anſw.*

Chap.16 of holy exercise. Some which are internally holy, as holy prayers and praises and all works of true piety, which only holy men performe, by the power of the Holy Ghost working in them and mooving them. Others are only externally holy, by outward consecration and separation, because they are appointed to be done for holy use, and to be used in the worship of God, such are all outward religious duties, as sacrificing and such like, performed by Hypocrites and carnall professors in the old Testament, such as *Cain*, *Saul* and *Elies* wicked sons were. And reading, preaching, set formes of prayer, and gestures of worship performed by hypocrites, both before and under the Gospell. These later are in the power of hypocrites and unregenerate men, who by a common gift and generall grace, are enabled to performe far more in this kind then they do, or are willing to do. Now though all men cannot performe the first, yet so far as they are able they are bound to performe the latter sort of duties, among which are the externall sanctifications of the Sabbath, as frequenting holy and publick assemblies, singing of Psalmes, joyning with the Church in publick prayers and the like: which as they are able to do, so they are bound to do, and if they refuse in such things to conforme themselves, they are punished both by God for disobedience to his law, and also by the censures of the Church. The third generall duty necessarily required of all in the observation of the Sabbath is: that they keep for their holy Sabbath that very day of the week, whether it be the first or seventh, which God hath blessed above all other dayes with the greatest blessing, and which he hath sanctified above all other dayes, by more full revelation of his own holines to the world, and opening of a more wide doore of holines for the sanctifying of all his people. This I proove. First most plainly from the words of my text, which describe Gods first institution of the Sabbath. First by blessing it above other dayes with that greatest of blessings even the promise of Christ a perfect Saviour and Redeemer of man-kind. Secondly, by sanctifying it in revealing his holinesse to man, and sanctifying man by his Spirit and the promise, and therupon appointing it to be kept holy. As I have fully before prooved.

Secondly, The Lord God himselfe, both in giving the law from mount *Sinai*, and often repeating of the fourth Commandement by *Moses*, still urgeth the observation of the weekly Sabbath upon this ground: because he hath on that day redeemed them out of the house of bondage with a mighty hand and stretched out arme, *Deut.*5.15. and

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in other places: for indeed on the Sabbath he redeemed them and sanctified the first borne to himself, *Exod.* 13. From whence we conclude, that Gods blessing of a day above other daies with greatest blessings, is a good ground for the keeping of it for his holy Sabbath, and so also is Gods sanctifying of it by more speciall holines. Thirdly it is manifest, that all extraordinary and yearly Sabbaths which God commanded Israell to keep holy, such as the first and seventh dayes of the feast of the Passeover, Pentecost and of Tabernacles, were all enjoyned to be kept and observed in memory of greater blessings given on those dayes, and of Gods sanctifying them by more full revelation of his holines. And therfore much more is the observation of the continuall weekly Sabbath grounded upon greater blessings given, and holines fully revealed on that day of the week which is to be observed for the Sabbath: and in whatsoever age, time or state of the Church men do live, they are bound by the first institution of the Sabbath, and by the first law which God then gave for the keeping of it, as to observe an holy weekly Sabbath, so to observe it on that very day of the week, which God hath at that time and in that age revealed, and declared to be the day which he hath blessed and sanctified above all other dayes of the week. As for example, while Christ was promised a Redeemer of the world, and was not yet given, the day of the promise wherin he was first promised, and did undertake and begin to mediate for man, was the most blessed day which God had sanctified and blessed with the promise, which was the greatest blessing revealed and made knowne in the old Testament. But when an other day of the week comes to be blessed with a greater blessing, even the giving of Christ, and the full exhibition of him a perfect Redeemer, then is that the day which God hath sanctified above all dayes, and then the law and the words of the first institution bind men to keep that for the holy Sabbath. And thus you see the generall duties which God requires of all men in generall which are necessary to the being of the Sabbath, and without which there can be no right observation of a weekly Sabbath holy to the Lord. Chap. 17

## CHAP. XVII.

THE second sort of duties now follow, to wit: those which were proper to the people of God in the old Testament, unto which the Fathers were specially bound before the comming of Christ while he

Chap.17 was yet only promiſed and not given a perfect Redeemer. They alſo though they conſiſt in many particulars; yet may be reduced to three chiefe heads. Firſt, to reſt and ceſſation. Secondly, to ſanctification. Thirdly, to obſervation of the ſeventh and laſt day of the week for their holy weekly Sabbath.

Firſt, concerning reſt from all worldly affaires, and ceſſation from bodily exerciſes ſuch as delight and refreſh the outward man only, and are directed to no other end, there are different opinions among the learned. Some hold that the Fathers under the Law, were bound more ſtrictly to reſt from bodily exerciſes and worldly affairs on their Sabbath, then Chriſtians are on the Lords day under the Goſpell, inſomuch that the ſtrict bond of reſt unto which the Law tied them, was an heavy yoke, and a part of the bondage under which they groaned.

Others are of opinion that their reſt being no more but from worldly affairs and bodily exerciſes: ſerving only for bodily delight and worldly profit, was the very ſame unto which all Gods people were bound in all ages, and are ſtill under the Goſpell. There are reaſons brought on both ſides: but all Scriptures and reaſons being well weighed, I doubt not but they may be brought to agree in one truth: If only one thing wherin both ſides agree, and which both miſtake, be removed, namely, a conceit which both have of a more ſtrict and religious exaction of reſt and ceſſation, then indeed was required in the Sabbath of the old teſtament.

They who hold the firſt opinion, bring many teſtimonies of Scripture which ſeem to impoſe ſuch a ſtrict reſt and ceſſation on the Fathers and the Iſraelites under the law, as is by common experience found to be an heavy burden, hard to be borne, and even intolerable. As for example, *Exod.*9.16,23. Where *Moſes* ſpeaks thus unto *Iſrael*, *This is that which the Lord hath ſaid, To morrow is the reſt of the holy Sabbath unto the Lord, bake that which ye will bake to day, and ſeeth that ye will ſeeth, and that which remaineth over, lay up for you to be kept untill the morrow.* Hence they conclude that the Fathers were reſtrained from baking or ſeething any meat on the Sabbath day. Alſo ver. 29. Where *Moſes* ſaith, *Let no man go forth of his place, but every man abide in his place on the ſeventh day.* Hence they inferre, That the Fathers might not walk abroad on their Sabbath. Likewiſe from the words of the Law, *Exo.*20.10. *In it thou ſhalt not do any work*, they gather that the Iſraelites might upon no worldly occaſion do any work on the Sabbath day,

day, not so much as make a plaister or medicine for a sick and wounded man. And so the learned Doctours of the Jews understood the Law, and observed it, as they shewed by their reproving of Christ for healing a diseased person by a word only and no other labour. Also, *Exod.* 31.14, 15. & 35.23. all kind of work is forbidden under pain of death. *Whosoever doth any worke therin shall be put to death, saith the Lord. Yea, he forbids to kindle a fire through their habitations on the Sabbath day*, and *Numb.* 15.35. The man that was found gathering sticks *in the wildernesse on the Sabbath day*, was by Gods appointment *stoned to death by the Congregation, & Neh.* 13.17. It was called profaning of the Sabbath when men sold any wares or victuals, and when strangers of other nations brought in wares and fish on the Sabbath day to be sold. Also *Amos* 8.5. They whose minds were so set on worldly affairs, that they longed till the Sabbath was past, and had their mind on selling corn and wheat. *The Lord sweares by the excellency of Jacob, that he will not forget to revenge their doings:* From these Scriptures divers both of the Ancients and latter Divines have concluded that the law of the Sabbath in respect of rest and cessation, which is exacted in the old Testament, with such rigour and upon such grievous penalties, was an heavy and intolerable burden, and therfore is abolished by Christ, in respect of that totall cessation and strict rest. Chap. 17

Others on the contrary do hold, that as Christians have more cleare evidence and hope of eternall rest in Heaven, and the Spirit which makes them more spirituall, shed on them more aboundantly through Christ, so they ought to be more restrained from love of the world, and from care of earthly things. And therfore by the law of the Sabbath are bound rather more strictly, then the Fathers in the old Testament, to rest and cease from al worldly cares, and all labours and affairs of this life on the Lords day, which is consecrated by the resurrection of Christ, to be the weekly Sabbath of all Christians.

But if these Scriptures be diligently searched, and all circumstances well weighed. It will appeare upon good reasons, that both sides are mistaken, and that the fore-named Scriptures do not import any such rigorous rest or burdensome cessation. For, first of all, though the *Pharisees*, and other strict sects and Rabbinicall Doctors, and Expounders of the law, did of latter times a little before, & at the appearance of our Saviour in the flesh, expound the law so strictly in respect of the carnall & litterall sense, that therby they laid heavy burdens upon men, as our

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Chap.17 Saviour doth charge them, *Math.*23.4. Yet it was not so from the beginning, but even the *Israelites* themselves who lived under the Law, as under a Schoole-master, and under the rudiments of the world, they had liberty to go out of their places, and dwellings a Sabbath dayes journy, which was as their *Rabbines* write two thousand cubites, that is, as some take it an *Italian* mile, and in the opinion of others two miles. And 2 *King.*11.6,7. It is recorded that the Priests and people went in and out, to and from the house of the Lord on every Sabbath day.

They did also kindle fires for Sacrifices and burnt offerings, which they did offer unto God double, morning and evening every Sabbath day, after they had killed and dressed the Beasts, and this (according to the strict sense and strained exposition of the Law, which the Scribes and Pharisees gave of it) was a breach of the Law, and prophanation of the Sabbath, as our Saviour shewes, *Mat.* 12. 5.

Secondly, the Scribes and Pharisees did not expound the Law, as forbidding all bodily works; for they did circumcise children and apply medicines to heale the sores of the circumcised on the Sabbath, when it happened upon the eighth day after the birth of children, as our Saviour also shewes, *Joh.*7.23. They led their oxen and asses to the water, and if a Sheep, or Oxe, or Asse did fall into a pit they did pull it out on the Sabbath, because these were works of necessity, *Luk.*13.15. & 14.5. And the chiefest and strictest of the Pharisees did make great feasts and invited many guests, and our Saviour himself amongst the rest, who did not refuse to take part with them, *Luk.*14.1. And did observe how the invited guests did choose out the chiefest roomes, ver.7. Which shews plainly that dressing of necessary and convenient meat was not forbidden by the law on the Sabbath day, neither did the Pharisees so expound the Law.

Thirdly, for the places of Scripture before alleadged, let us take a particular view of them in order, and we shall see that they are much mistaken. First, that place *Exod.*16.29. doth enjoyne every man to keepe his place, and not to go out of their campe to gather *Manna* on the seventh day, the reason prefixed shews this plainly, to wit, because God gave *them on the sixth day Manna sufficient for that day and the seventh.* The exposition which some make of the 23.ver. is very idle and ridiculous, namely that the Israelites were commanded to bake and seeth

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on the sixth day, that which they were to eat on the seventh. And Chap. 17
therfore it was not lawfull to bake and seeth on the Sabbath. For *Moses* doth not bid them bake for the Sabbath which was the morrow after, but only that which they were to eat on the present day, and to reserve the over-plus, which they did not bake and seeth until the seventh day; and though they did so, and did not bake and seeth it: yet it did not putrifie, neither were any worms therin, which had not bin worth the noting if it had bin sod or baked, for baking and seething do naturally and as an ordinary means preserve things from stinking and putrefaction.

In the next place the words of the fourth Commandement (*in it thou shalt not do any Worke*) they do not forbid religious workes which tend either to inward or outward sanctification of the Sabbath day, nor works of Mercy, Charity or Necessity, which are necessary for the safety and preservation of the life of man or beast. Though the perverse Scribes and Pharisees out of their Hypocrisie did too strictly expound and interpret the law of the Sabbath against our Saviours doings, and held it unlawfull to heale the sick on the Sabbath day, though it were but by speaking a word: yet their practise which they received from the Fathers of killing and offering Sacrifices, circumcising their children, leading their Oxen to the water to drink, and drawing their Sheep, Asses, and other profitable cattell out of a ditch, did shew that they were taught from the beginning a contrary lesson of more liberty, which our Saviour approveth, and therby convinceth them of grosse errour and Hypocrisie.

Thirdly, that place of *Exod.* 35.3. where they are forbidden to kindle a fire in all their habitations on the Sabbath day, is not a generall commandement binding all simply at all times; but a particular precept binding in some cases, for they kindled fires and burned sacrifices twice every Sabbath, they also kindled fires to dresse necessary and comfortable meat, *Exod.* 12.16. Where God forbidding all manner of works on the Sabbath of the Passeover, which were commanded to be kept as strictly, and to be sanctified with holy assemblies and solemnities, as much as the weekly Sabbath, yet excepts that which is to be done in dressing necessary meat. Wherfore the kindling of a fire here forbidden, is expounded by some *Rabbines* to be only making of fires to burne malefactors. But indeed if we look to that which followeth, it will appeare that *Moses* being about to summon the people to bring

Chap.17 all materials, gold, silver, brasse, iron and other materialls, and also silke, purple and other stuffe for the building of the Altar, the Tabernacle and all things therunto belonging, doth first call to their remembrance the law of the Sabbath, and doth give them a charge from God that in building of the Tabernacle the place of his worship, they abstaine from all work on the Sabbath day under paine of death, and that they do not kindle a fire to melt gold, or silver, or brasse for the Altar or the Arke, or any holy thing in the Tabernacle. For God abhorres the breaking of his law, or prophaning his Sabbath under the pretence of building an house or Tabernacle, or Altars to him. And this is no more then our builders of the famous Cathedrall Church of S^t. *Paul* in this City, are on our Lords day the Christian Sabbath, at this time bound to observe, and do observe very strictly.

Fourthly, the forbidding of all worke under paine of death, *Exod.*31. 14.35.2. And the commanding of him to be stoned who gathered sticks on the Sabbath day, *Num.*15.35. are not thus to be understood, that every breach of the Sabbath by any bodily labour, was to be punished with death in all persons under the law (though indeed before God every breach of every commandement deserves death.)

But that the open wilfull and presumptuous prophaning of the Sabbath by any scandalous act, or by a common practise, was to be punished with death. This is plaine by the words next before going, *Numb.*15. 30,31. where the Lord commands that he who sinneth presumptuously with an high hand, and so reproacheth the Lord, and dispiseth his word, be cut of from among his people, against which word and expresse commandement the man which was found gathering sticks on the Sabbath day, did presently sin, and committed wilfull transgression presumptuously, not through ignorance, nor compelled by necessity, and therfore he was stoned for an example of terrour to all presumptuous transgressours. But as for others who did beare burdens, and sell victualls not presumptuously, but either through ignorance or forgetfulnes, or drawn by custome and ill example of the multitude in the daies of *Jeremiah* and *Nehemiah*, they were not by the law put to death, but compelled by authority and rebukes, and by threatnings of wrath and judgments of God, to desist from profanation of the holy Sabbath, as the places before named shew, *Nehe.*13.*Jer.*17.27.

As for them whose minds are altogether carried away after buying, selling and worldly games on the Sabbath day, *Amos* 8. they are threatned

threatned with no other wo, then that which belongs to all such as after the same manner unhallow the Lords day now under the Gospell. Wherfore it is manifest that the Fathers in the old Testament, had no heavy burden of strict rest laid on them by the law, but the same cessation from worldly affaires which they are bound unto, is still required of us, and of all Gods people in all ages of the world. They were not restrained in time of war from works of necessity, as fighting against enemies, taking and destroying their cities, as we see in the compassing of *Jericho* seven dayes together, one of which must needs be the Sabbath day, *Josh.6.* They might flee for their lives, and pull cattell out of pits, and do any other work which could not be deferred untill the next day, but present necessity required it for their owne safety, and for the safety of their cattell and of other good creatures which otherwise were in danger to perish. Chap.17

But suppose the opinion of divers both ancient and late writers were true, to wit: That the *Israelites* were bound to observe a more strict and burdensome rest, and under greater penalties, then either the fathers before the law, or we who live in the light and liberty of the Gospell: Yet this prooves no more but only that this rigour was a part of the bondage and pædagogie of the law, wherwith they were hardly pressed, for this end to drive them to seeke ease in Christ, and to long for his comming in the flesh. And this burden and rigour only is abolished by Christ, together with the change of the particular day: But the substance of the Law still remaines and binds all men to keep the Sabbath, resting and ceasing from all worldly businesse, except that which is of necessity and charity, even as the fathers were bound from the first institution. The second principall head unto which the second sort of speciall and proper duties which God required of the fathers under the old Testament, may be reduced, is sanctification. For over and above their resting from secular affaires, they were by Gods first institution of the Sabbath bound to sanctifie the seventh day, with holy and religious duties, such as God in that state and condition of the Church required, as an holy service and for heavenly and spirituall use, even for begetting and increasing of grace and faith in them, and for the fitting of them for the fruition of eternall rest. The sanctification of the Sabbath in generall belongs to all mankind in all ages, and that all are bound to it by a perpetuall law, I have prooved sufficiently before. I am now only to shew the speciall and particular duties of sanctification,

Chap.17 which God required of his people in the Old Teſtament.

The firſt ſpeciall duty of ſanctification, was the ſolemne commemoration of Chriſt the bleſſed ſeed, and of the promiſe of redemption by him. Unto this all the fathers from *Adam* untill *Moſes*, and ſo to Chriſt, were bound by Gods firſt inſtitution of the Sabbath and ſanctifying the ſeventh day, upon promiſe made of the bleſſed ſeed: For full proofe of this: I argue thus both from Scripture and common experience.

Whenſoever a day is ſet a part either by God or holy men, to be kept with ſolemnity becauſe of ſome great bleſſing or deliverance given or promiſed, the chiefe thing to be obſerved in that ſolemnity, is a publick and ſolemne commemoration and rehearſall of the bleſſing and deliverance with joy and praiſe. Experience of all ages doth proove this. In the ſolemne feaſt of the Paſſeover, the chiefe duty of ſanctification was the commemoration of Gods deliverance of *Iſrael* from bondage in *Egypt*, by his mighty hand ſtretched out to ſmite *Egypt*, and his deſtroying Angel paſſing over all the houſes of the *Iſraelites*, and ſlaying all the firſt borne of the *Egyptians*, and this deliverance was the bleſſing, becauſe of which God inſtituted this feaſt, *Exod.* 13.5. The ſolemnity of the feaſt of Tabernacles for ſeven dayes together was inſtituted by God, becauſe of his preſervation of *Iſrael* in the wildernes forty yeares together without houſes or Cities, in boothes and tents, and the chiefe thing which they were bound to obſerve in this holy ſolemnity, was the commemoration of that preſervation in the wilderneſſe, by dwelling in boothes all the time of that feaſt. wherby occaſion was given to thē to rehearſe unto their children, & their children were moved to enquire, learne and beare in mind that bleſſing of Gods preſervation, *Lev.* 23.43. and ſo in all ages we find by experience, that the commemoration of the bleſſing upon which every feaſt was firſt ordained, is the chiefe duty in all the ſolemnity, as the commemoration and rehearſall of Chriſts reſurrection in the feaſt of Eaſter, of the comming down of the Holy Ghoſt in the feaſt of Pentecoſt, of Chriſts incarnation in the feaſt of the nativity. And in our late yearely feſtivall for our deliverance from the powder treaſon, the chiefe duty is the commemoration of that deliverance. So that this propoſition is moſt certaine and undeniable.

Now what the bleſſing of the ſeventh day was, becauſe of which God ſanctified it to be the weekly Sabbath of the old Teſtament, and alſo after by *Moſes* commanded it to be kept holy, I have largely before prooved:

prooved: even the promiſe of Chriſt the Redeemer. And therfore it fol- Chap. 17
lowes neceſſarily that the firſt and chiefeſt duty of ſanctification of the Sabbath, which the fathers were bound unto, was the commemoration of the promiſe of Chriſt and of redemption by him, which was the bleſſing wherewith God bleſſed the ſeventh day, and thereupon ſanctified it: And becauſe from *Adam* untill *Noah*, Chriſt was promiſed to be the ſeed of the woman: And then he was promiſed to come of the ſeed of *Shem*, and afterwards *Abraham* was ſingled out of *Shems* family, and Chriſt the bleſſed ſeed was promiſed more ſpecially to come of his ſeed, even of *Iſaak* the ſonne of promiſe, and of *Jacob Iſaaks* younger ſonne. And of all the Tribes of *Iſraell Judah* was nominated, and of all the families *Judah Davids* houſe was choſen, and *David* received the promiſe that he ſhould be the progenitor of Chriſt. And all the Prophets in all ages in their prophecies of Chriſt, foretold that hee ſhould be made of the ſeed of *David* according to the fleſh.

Therfore the Fathers from *Adam* untill *Noah*, and after him untill *Abraham*, *Iſaack* and *Iacob*, their ſeed and poſterity in their ſeverall Families, ſtill made a commemoration of Chriſt promiſed to come of them in all their weekly Sabbaths. And when God had enlarged his Church in all the Tribes of *Iſrael*, and had by *Moſes* recorded the promiſe of Chriſt, that he ſhould be the ſeed of *Abraham*, &c. And after the Prophets had fore-told, that the *Meſſiah* was to come of *Davids* royall ſeed, then they were all bound to preach Chriſt, & to commemorate the promiſe of him after a moſt ſolemn manner, to their publik aſſemblies on every Sabbath day. And this was a prime duty, and ſpeciall work of their ſanctification of that day, as we read, *Luk.* 16. 29. & *Act.* 15. 21.

The ſecond ſpeciall duty was offering of Sabbath ſacrifices, which were types and ſhaddows of Chriſt, and of redemption and reconciliation of men unto God in him. For as they did more ſolemnly rehearſe the promiſes of Chriſt, ſo alſo they did offer more ſolemn ſacrifices, and in a double meaſure both morning and evening every Sabbath day, this God commanded by *Moſes* to Iſrael, *Numb.* 28. 9. And undoubtedly *Cain* and *Abell* being inſtructed by *Adam* did bring their offerings on the ſeventh day which ended the week, *Gen.* 4. 3. And *Noah* his pleaſing ſacrifice was a ſweet ſavour of reſt, that is, a Sabbath ſacrifice, *Gen.* 8 21. As I have largely before proved.

The third ſpeciall duty, was an holy aſſembly or holy convocati-

Chap. 17 tion, which they were commanded to keep as on all other yearly festivall Sabbaths, so every weekly Sabbath day as we reade, *Lev.* 23.38. For although while the Church and people of God were but a small number, and dispersed in severall places and families, as in the family of *Melchisedek*, and *Abraham*, and *Lot*, and afterwards in the family of *Job*, and of the sons of *Abraham*, and *Jacob*, before that *Israeli* grew up to be a nation, there were few publick holy assemblies kept either on the Sabbath, or upon any other occasion. The Godly fathers did only call together their houshold and families by themselves, and did command and teach them to keep the way of the Lord, and to remember his covenant, as is testified particularly of *Abraham*, *Gen.* 18.19. and in another place, where he is said to build Altars and there to worship God, as *Gen.* 12.7. & 13.4. as also it is said of *Job.c.* 1.5. That he rose up early and sanctified his seven sons, and offered up burnt offerings according to the number of them.

Yet it is manifest that whensoever in any age, there was a great increase of Gods people, and an enlargment of his Church over a whole nation and country, the Sabbath was by Gods appointment sanctified with holy assemblies. After the birth of *Enosh* when the family of *Seth* began to increase and multiply, it is said, *that men began then to call upon the name of the Lord.* Or as some not unfitly doe translate the words, then they began to call men by the name of the Lord, that is: *Adam* and his sons especially *Seth* and his children began to seperate themselves from the wicked and profane people of *Cains* race, and being gathered into a Church were called the children of God and Gods people, and did assemble themselves together in set places, and at set times every Sabbath day to worship God, and to call upon his name, as appears in the fourth Chapter of *Gen.* ver. 26. Thus *Luther* and *Iunius* expound that place, and as the words will very weli beare this exposition, so also both Scripture and reason confirme it. For, *Gen.* 6.2. The people of God who were gathered into the Church, and professed pure Religion in their assemblies, are called by the name of God, even the sons of God and by this title are distinguished from the wicked and profane, who are called the sons of *Adam*, that is, carnall earthly corrupt men.

Secondly, it is manifest that *Abell* long before *Seth* and *Enosh* did whrship God and call upon his name, and so undoubtedly did *Adam* and *Seth* before this time in their private Families, and therfore here

cannot

cannot be meant the first beginning of mens calling upon Gods name, and worshipping him, but certainly the first beginning of Gods worship in publike assemblies of the Church in set places, and at set times even every Sabbath day. As for them who translate this place, that when *Enosh* was born men began to profane the name of the Lord, they make way for divers absurdities First, that calling upon Gods name is profanation of it. Secondly, that profanation began in the family of *Seth* or at the least by the increase of his posterity. Chap. 17

Thirdly, that there was no profanation of Gods name committed by *Cain* and bloudy *Lamech* before this time, contrary to that which is recorded before in this Chapter, ver. 8. & 24. Where *Lamech* is brought in scorning of Gods threatnings. And as we have some monuments of antiquity which shew that holy assemblies were observed as religious duties of the holy Sabbath from the beginning. So after that *Israel* became a nation, and God set up his Church and Tabernacle among them, we have most cleare and expresse commandements of God given by *Moses* to them and all their posterity, that they should observe and sanctifie their Sabbaths with holy assemblies and should do no servile work, as appears, *Levit.* 23 3,7,8. *Numb.* 28.18.& 29.1. *Deut.* 16.8. And that the Priests and Levites together with the people assembled together in the Temple on the Sabbath day; it is recorded, 2 *King.* 11.5. 2 *Chron.* 23.8.

But I need not insist upon further proofe of this point. For every man of reason must needs confesse, that no publik holy Sabbath duties can be performed but in publik assemblies.

The fourth speciall duty of the Sabbath (unto which Gods people under the Law were bound, after the time of the law written by *Moses*, and the publishing of the promises in the Scriptures of the Prophets) was the publike reading, and expounding of the law and the Prophets, by the Priests and publike teachers, and reverent hearing of them by the people. This is manifest by the places before named, to proove a solemne rehearsall of the Promise, to wit, *Luk.* 16.29. & *Act.* 15.21. And that on the Sabbath day. For as those Scriptures do shew that the promises of Christ were solemnly rehearsed out of *Moses* and the Prophets every Sabbath day, So also they shew that *Moses* and the Prophets were publikly read, and heard in their weekly holy assemblies and by this means the people were taught, not only in the Promises and prophecies of Christ to believe in him a redeemer to come: but also

Chap.17 so in all the righteousnes and duties of the law morall, and all the judgments, ordinances and ceremonies of the law ceremoniall, which was their Schoole-master to lead them to Christ.

We have also to this purpose another plaine testimony, *Luk.* 4. 16. Where it is said, that our Saviour as his custome was, went into the Sinagogue on the Sabbath day and stood up to read, *and the booke of Isaiah the Prophet was delivered unto him.* And he read a place which was written concerning himself, and expounded it unto them with the generall approbation of the assembly. Also, *Acts* 13.15. & 27. verses. It is testified, that the Jews in their Sinagogues on every Sabbath day, had *Moses* and the Prophets read unto them publikely: both in forraine countries where they were dispersed, and also at Jerusalem and in their owne country. And that this was an ancient practise even from *Moses*, and in the times of the Judges, and the Kings of *Israel* and *Judah*, to reade the Law in the holy assemblies, and to heare it read by the Priests, we may gather from, *Exod.* 24.7. Where it is said, that *Moses* read the Covenant in the audience of the people, & *Deut.* 31.11,12. Where the Israelites are commanded to read the Law in their assemblies, in the hearing of all men, women and children. It may also be collected from *Josh.* 8.34,35. *Judg.* 18.3. & 2 *Chron.* 17.7,8,9. & 30.22. & 35.3.

That it was in use after the Captivity, the History of *Nehemiah* testifies, *Neh.* 8.4. & 9.3.

The ancient division of the five books of *Moses* into 54. lectures that they might be read over once in every yeare, by reading one lecture every Sabbath, is a thing so ancient, that we find no mention of the Author of it, and therfore it may be supposed to be from *Moses* the writer of those books. And the reading of a lecture also out of the Prophets every Sabbath, is recorded to be a custome long before Christs birth begun, by occasion of the tyrant *Antiochus* who prohibited the Jews to read the Law of *Moses* in their Sabbath assemblies under the paine of death; as we read in the Apocriphall History of the *Macchabees* lib. 1. cap. 1. 59. Wherupon they were forced instead of the Law of *Moses* to read lectures out of the Prophets, as *Elias Levita* saith, and ever since that custome is retained and was in use in our Saviours dayes, *Luk.* 4.16.

*Lexico cald.*

The fifth speciall duty of sanctification, was the worshipping of the Lord, which as it is required of Gods people in private and upon particular

ticular occasion at all times: So in publik upon the Sabbath day, and in all holy yearly Sabbaths. The duty of worship consists in confession of sins, prayers, supplications, lauding and praising God, singing of Psalms, and offering of free-will offerings, and the like, as we read, *Neh.* 9.33. *Levit.*26. 3. *Deut.*5.5. Where confession and acknowledging Gods favours is called worship, and set down for a part of it, and *Gen.*4. 26.& 12.8.& 13.4.& *Psal.*79.6. Where the name of invocation and calling upon God by prayer is used by a Synecdoche for all worship in generall, and *Exod.*15.1. *Iud.*5. Lauding and praising God with singing of *Psalmes*, and holy Songs are rehearsed as a speciall part of Gods worship. Chap.17

Now this worship of God by publik confession, prayers, and singing of praises, cannot be but in publik assemblies, and holy convocations which are especially kept on the Sabbaths, and therfore this worship must needs be a speciall duty of the Sabbath, and one part of the sanctification of it. *David* also shews this, *Psal.*42.3. Where he saith, that he was *Wont to go up to the House of God among the multitude which kept holy day, with the voyce of ioy and singing.* And the 92. *Psalm* which is intituled a *Psalme* for the Sabbath day, doth proclaime it to be a good and necessary duty on that day; *To give thankes and to sing prayses to the name of the Lord, to shew forth his loving kindnesse and truth from morning to night, to triumph in his works, to speake of them with admiration, and to declare his mercies and iudgements and what a rocke he is to rest on.* These are the most notable duties which Gods people were bound unto, in their sanctifying of the seventh day in the old Testament.

The third and last principall head comprehending the rest of the duties, which did belong to the observation of the Sabbath in the old Testament is the day it self, which they were bound to keep for their weekly Sabbath, that is the last day of the week even the seventh from the beginning of the Creation. That this and no other was to be kept for their weekly Sabbath in the old Testament appears most plainly by three things. First, because it was the day which God blessed with the greatest blessings of all which were given and revealed before the resurrection of Christ, to wit, the promise of Christ, and of the redemption of the world by him, and Gods entering into the Covenant of grace with man and Christs open actuall undertaking to be mans mediatour and Saviour in whom the mutable work of creation is

Chap.18 perfected and God is well-pleased and resteth satisfied: as I have before prooved.

Secondly, because as the Fathers and Israelites observed it according to Gods commandement in the first institution, *Exo.16.* before the giving of the law from Mount *Sina*: so in giving of the law to *Israel* & in the renewing of the Cōmandement by *Moses* upon divers occasions the Lord doth expresly require the keeping of the seventh day for his holy Sabbath, as we see *Exo.20.* & *31.35. Deu.5.* Thirdly, because not only the Prophets and holy men of God urged and taught all men to observe that day untill the comming of Christ. But also our Saviour himself all his life time on earth, and after his death kept this Sabbath by resting in the grave. And the Apostles also while they lived among the Jews and the Tabernacle was yet standing, and *Moses* was not yet buried, did observe and keep for orders sake the old Sabbath of the seventh day, as appears, *Luk.4.16. Act.13.13.* and divers other places.

## CHAP. XVIII.

I Am come now in the last place, to the speciall Sabbath duties, unto which all Christians are bound under the Gospell, in the right observation of the Lords day which is their holy Sabbath: And these speciall duties may be reduced to the common and generall heads before named. The first which come here to be handled in the first place, as the ground upon which the rest are builded, is the consideration of the particular day of the week which they are bound to keep for their weekly Sabbath. This is that which is most controverted and called in question among the learned in this age, and therfore comes to be first prooved and clearly demonstrated by testimonies and proofs out of the holy Scriptures, which being performed, I will proceed in the next place to the duty of rest and will shew how far Christians are bound unto it on their weekly Sabbath the Lords day. And in the last place, I will come to the speciall duties of sanctification by which that day is to be kept holy to the Lord now under the Gospell.

First, for the day it self. Some are of opinion that it is the same which was from the beginning, that is, the seventh and last day of the week. This opinion is grounded upon the bare letter of the Law, as it was given both in the institution, and sanctifying of the seventh day, & renewed again in the fourth Commandement, and understood by the Fathers

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in the old Teſtament. I confeſſe that the words of the law, if we take them as they were limited to the Fathers, not conſidering withall how and upon what grounds and conditions God made the ſeventh day the weekly Sabbath, they ſeem to favour their opinion. For if we conceive no more, but a meer ceſſation and reſt of God from his works on the ſix dayes created, to be the ground of the law, then we may alſo conceive that the law of the weekly Sabbath binds all man-kind to that particular day in all ages, becauſe the ground is the ſame to all men and equally belongs to all men, in all times to the worlds end. Chap. 18

Others are of opinion that the law of the Sabbath, being but a meere ceremoniall law is aboliſhed by the comming of Chriſt, and binds not us under the Goſpell to any particular day. And that it is free for the Church of God, to appoint any day for their holy aſſemblies, and that Chriſtians have no Sabbath, neither are bound to keep any ſuch reſt as the Law required in the old Teſtament.

Others hold that the law of the Sabbath is naturally and ſimply morall, in the generall nature of it as it requires a weekly Sabbath to be ſanctified and kept holy, and that the particular determination of the day, is an honour and prerogative which belongs to Chriſt the Redeemer, who is the Lord of the Sabbath. And that it was the purpoſe of God from all eternity and in the firſt giving of the Law, as to conſecrate the ſeventh day in memory of Gods perfecting all the works of creation, and reſting from them on that day, ſo alſo to conſecrate by the reſurrection of Chriſt, the firſt day of the week to be ever after the weekly Sabbath in honour and memory of the work of redemption, which on that day was fully perfected by Chriſts riſing from the dead, and entering into that ſtate of glory, in which he reſts for ever, having no more to do for the ranſoming and redeeming of mankind, Gods juſtice being fully ſatisfied.

The firſt of theſe opinions being grounded upon a carnall underſtanding, and imperfect ſence of the words of the law, hath but a weake and ſandy foundation, and becauſe as the firſt authors of it were blaſphemous hereticks which erred in divers fundamentall points of chriſtian faith and Religion: So alſo the revivers of it, are either curſed Anabaptiſts, or men who do not rightly underſtand the law nor the grounds and conditions upon which it requires an holy weekly Sabbath. Therefore it is juſtly hated and rejected as a Jewiſh errour, and the maintaines thereof have in all true Chriſtian Churches of all ages

Chap. 18 been brauded with the name of hereticall and Judaicall Sabbatarians. And I need not ſpend any pretious time in confuting it, and the frivolous fallacies by which it is maintained.

The ſecond opinion being too raſhly conceived, and unadviſedly profeſſed and held by ſome godly Divines of the reformed Churches, who in this point do much contradict themſelves, alſo being an unſound opinion, and therfore well reliſhed by Popiſh Schoole-men, malicious Jeſuites, licentious Libertines and men of profane hearts, hath no ground in the Scriptures, nor any ſound Orthodox writings of any ancient Fathers: Yea bringing great confuſion into the Decalogue which is the ſumme of the morrall law, and laying a foule ſtaine upon our Church which hath appointed the commandement of the Sabbath, to be read among the Ten Commandements, and enjoynes the people to pray that God would incline their hearts to keep that law, as well as all and every one of the reſt. Therfore I ſhall not ſpend any time in the confutation of it: The arguments which are brought for the confutation of the contrary truth, will ſufficiently raze and utterly aboliſh it out of the hearts of all true Chriſtians.

The third opinion is moſt agreeable to the holy Scripture, and the common Doctrine of the Orthodox writers both of ancient and later times, eſpecially of the moſt godly and learned in the Church of England, who have heretofore written learned treatiſes of the Sabbath, & expoſitions of the ten Commandements of the Decalogue. And therfore I will be bold here againe to commend it to you for an undoubted truth; which I have abundantly prooved and confirmed by many demonſtrative convincing arguments already, partly in that large ſearch which I have made before into the natureof the law of the Sabbath; and that deſcription which I have made of it, but moſt fully in that paſſage where I prooved the change of the day by the reſurrection of Chriſt from the ſeventh to the firſt day of the week now under the Goſpell, and brought divers arguments to ſhew that the law which God gave for the keeping holy of a ſeventh day in every week (at the firſt inſtitution of the Sabbath here in my text; aud renewed againe on mount *Sinai*, and gave often in charge by *Moſes* to *Iſraell*) doth now as ſtrictly bind us to keep an holy Sabbath on the Lords day in every week, as it bound the ancient people of God in the old Teſtament to keep the Sabbath of the ſeventh day.

But for the confirming of your hearts in the beliefe of this truth, and

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in the knowledge of this duty, I will not multiply any new arguments, Chap. 18
only that you may more firmely retaine it in your memories and ſtill beare it in mind, that you are in conſcience bound to keep only the Lords day and none other for your weekly Sabbath in theſe times of the Goſpell: I will briefly touch and explaine ſome principall heads which have been before laid down at large and in ample manner. The ſumme wherof is this; Namely: That although the law of the Sabbath is not a law of nature in that rigid ſence in which ſome do conceive it, that is, a law written in mans heart expreſly and diſtinctly in the creation, which by the meere inſtinct of nature, and direction of naturall reaſon did lead man to keep every ſeventh day of the week an holy Sabbath to the Lord. But that indeed it came in after mans fall together with the promiſe of Chriſt, and therfore is more fitly called a law of grace, and a Poſitive Evangelicall law, requiring duties of obedience to God which chiefly and eſpecially tend to beget grace and increaſe holines in men. Yet it is not ſimply Poſitive, nor ſo Evangellically morrall, but that it may in ſome ſence and reſpect be called naturall alſo. For firſt it requires ſome duties of obedience which in their own nature are good and profitable, though the law-giver had not by expreſſe commandement revealed his will that they ſhould be done, ſuch is the giving of reſt and intermiſſion of bodily labour and toyle, to our bodies and to the bodies of our ſervants and labouring cattell one whole day in every week over and beſides that which they have in the time of ſleep in the darknes and dead of the night. This is according to naturall reaſon and common equity.

Secondly, it commands ſome duties of Gods Worſhip and ſervice which man by the law of nature was bound to performe in his innocency and which are naturally morrall, as lauding and praiſing God, and giving to him all honour and reverence in the moſt ſolemne and publick manner.

Thirdly, it commands ſuch holy ſpirituall works of grace, and ſuch duties of ſanctification, as in their own nature work to the ſanctifying of men more and more, and to make them capable of eternall reſt in Heaven, and of the full fruition of God. As for example: Meeting upon a ſet day in every week in holy aſſemblies, for to heare and read Gods word, publick inſtructions, exhortations and mutuall provocations to piety, ſanctity and Chriſtian charity. Fourthly, the particular day of the week which the law commands to be kept for an holy Sabbath, is ſe-

Chap. 18 parated upon such a just ground and reason in the first institution of the Sabbath, and blessed by God with such a blessing above other dayes of the week, that whosoever knowes the law and true intent and meaning of it, and rightly understands the ground of the Sabbath mentioned in the law, he must by the light both of nature and grace, be forced to confesse and acknowledge the particular day which the law commands to be kept an holy Sabbath both in the old and new Testament. For the law doth not command one day in seven to be an holy rest simply and meerely for the pleasure of the law-giver, because hee would have it so, and for no other reason: but for very good reason and upon a ground because he dignified the day of the Sabbath, and blessed it above all other dayes with a singular blessing: and our own reason doth tell us, that the particular day of the week, which hath in it the true reasons and the honour and blessing of the Sabbath, it ought by the law to be observed for the holy Sabbath and none other, while it retaines that honour and blessing, and hath the true reasons properly annexed to it. Now it is most manifest to all who read the Scriptures, and are well exercised in Gods word and law: That as the seventh and last day of the week was blessed, honoured and adorned by God with the greatest blessing which God gave to the world in the old Testament, to wit: the promise of Christ the Redeemer of the world, and Gods entring into the Covenant of grace and of eternall life and salvation with man, also Gods perfecting of the whole work of creation, by revealing and giving in promise the work of redemption, and his resting in Christs mediation on that day undertaken and begun. And therfore every reasonable man must by his own reason be induced, and led to acknowledge that day the fittest and most worthy of all dayes in the week to be the holy Sabbath, and to be spent in thankfull commemoration of Gods free love and bounty to man-kind, during the whole time of the old Testament before the comming of Christ. So likewise God having now under the Gospell transferred this honour to the first day of the week, that is become a blessed day above all other dayes, being blessed of God with a blessing far more excellent then that of the seventh day, to wit: the actuall performance of the promise by giving and exhibiting Christ a perfect actuall Redeemer in his resurrection, without which resurrection all our preaching of Christ, and all our faith in Gods promises would proove vaine as the Apostle prooveth, 1 *Cor.* 15. Therfore every man must out of common reason and equity conclude,

conclude, that together with the ground and reason of the Sabbath which God hath now remooved from the seventh to the first day, he hath also remooved the honour and festivall solemnity of the Sabbath. Also his first law which enjoyneth man to keep that day for the holy Sabbath which God hath blessed with the greatest blessing, doth bind all Christians to observe the Lords day for their weekly Sabbath under the Gospell: And in a word that it were a thing most unequall and unjust, if a man or any Church should go about to set up for the weekly Sabbath any other day which God hath not dignified and honoured with so great a blessing. Now upon these premised reasons, I hope it appeares manifestly, First that though the Commandement of the weekly Sabbath is no dictate of nature, but a positive evangelicall law: yet it doth by common naturall reason as well as by the light of grace direct every reasonable man to the particular day of the weekly Sabbath as to the seventh day in the old Testament, so to the first in the new Testament. And no reasonable man can deny it to be the most equall which this law binds men unto, but upon the true grounds of the Sabbath well weighed and considered must be forced to confesse, that as the seventh day was most worthy of the honour of the Sabbath, and had it before Christs full exhibition in his resurrection, so ever since the Lords day the first of the week is become the true Sabbath of Christians, and none hath power to give that honour to any other day. Secondly, it is here manifest: that though Christ the Son of God made also the son of man, and mans Redeemer is the Lord of the Sabbath and the determination of the particular day of the week depends on him, and none other have the honour and prerogative to appoint the particular day, but he only. Yet we must not conceive that Christ by his bare will sets down the particular day, and that the day is to be observed only becaus of his bare will and commandement, and that any other is as fit and worthy as the seventh, and the first if he would be pleased at any time to command the same: neither must we think that Christ appointed either the seventh day in the old Testament, or the first day in the new, to be the holy weekly Sabbath, only to shew his Lordship over men, and to teach them subjection: But we are to hold that Christ is the Lord of the Sabbath, and hath the determination of the particular day depending on him the Redeemer, onely becaus the holy Sabbath is founded and builded upon him, and in him alone are to bee found all the maine and essentiall grounds and Chap. 18

reasons

Chap.18 reasons both of the Sabbath and also of the particular day wherein he requires that it should be observed. If hee had not undertaken mans redemption from death and Hell, and mans exaltation to eternall rest and glory, there had bin neither any place for mans keeping of a Sabbath, nor any use of it to fit him for Heaven or to be a pledge of eternall rest in Heaven, If God had not on the seventh day promised Christ the blessed seed to redeeme man from death, to purchase life for him, and to continue to him the benefit of the creatures, and to perfect his creation. Surely it had not bin the most blessed day of the week, neither would God have instituted it to be a weekly Sabbath at the first; and so to continue untill the comming of Christ. And if God had not raised up Christ on the first day of the week, and so exhibited him a perfect Redeemer; and fully performed his promise.

Then the first day had not bin made a more blessed day then the seventh and all other dayes of the week. And the Lord Christ would never have made that day of the week his Sabbath alwayes after, neither would his holy Apostles by inspiration of his Spirit have bin moved to call it the Lords day, and to observe it, and teach others to observe it for their day of holy Assemblies and for the performing of all holy Sabbath duties. And thus we see Christ is the Lord of the Sabbath, and so determins the particular day of the week, not by his bare will and word, but by bringing in such blessings on the seventh or first day of the week, as made the one of them most worthy under the old, the other under the new Testament to be the holy Sabbath, to be kept and observed of all Gods people, unto the observation whereof they are justly lead by the light both of grace and nature: And it is not either in the power of man or any other creature, or in the just will of God, or agreeable to the will of the Lord Christ, and the wisdome of his Spirit to appoint any other day for the weekely Sabbath, but only the day of the Lord Christ, that is, the day of him promised in the old, and the day of him fully exhibited in the new Testament. The first of which and no other the Fathers were bound to keep for their holy rest of old. And the latter and no other is our weekly Sabbath and the due observation of that particular, is the first speciall Sabbath duty of all Christians under the time of the Gospell untill the last Resurrection.

The second sort of speciall duties unto which all true Christians are bound

bound in their observation of the Lords day, which is the Christian Sabbath, are the duties of rest and cessation from all worldly affairs, which now follow to be handled in the next place. Concerning which I find much diversity both of opinion and practice, not only between true Christians of the reformed Churches, and Antichristian Papists and other hereticks, but also in the reformed Churches among themselves. First for the Church of Rome, and all that are of her faction devoted to her superstition and Idolatry, and marked with the marke of the beast which beares up the Romish Babylon, though divers of their learned Schoole-men have heretofore maintained a very strict observation of rest on the Lords day. Yet now in later times both in doctrine and practise they are grown very dissolute, especially the Romish Catholicks which live among us, turning the Lords day into a day of liberty, and spending a great part of it in sports, plaies, revelling other bodily exercises which are carnall, fleshly, prophane and impious. Chap. 18

As if so be their irreligious prophanesse were at strife with their Idolatrous religion, and at great emulation contending which should out-go and over-run the other in carrying them with greater speed to Hell. Yea to shew and make it manifest to the world, that the Romish man of sin is that great Anti-christ, which exalts himselfe above all that is called God, even above the true God, and the Lord Jesus Christ whose Vicar he in hypocrisie makes himselfe, The Church of Rome doth teach and urge her vassils to keep yearely holy daies most strictly, which are of her own devising, which the Pope hath commanded to be observed in honour of his canonized Saints: and in the meane time opposeth with many great prophanations the Lords day, which the Lord hath consecrated by his resurrection. Which day being blessed by God with the greatest blessing above all other dayes of the weeke, is by the law which God gave from the beginning, commanded to be kept for the Lords holy Sabbath weekly.

Secondly, there are of the hereticall faction of the Anabaptists, Antinomians, familists and other such prophane Sectaries, which make little of any law of God or man, saving only the dictate of their fanaticall spirit. And least by observing the commandement of the weekly Sabbath they should seeme to be subject to Gods law, and to be his (servants which they account slavery) and not absolute Libertines and sons of *Belial* which have cast of the Lords yoake: They esteeme and observe no day at all, but according to their own fancy, and make the

Chap. 18 Lords day ſo far as they dare for feare of men a market day of buying and ſelling wares, and a day of labour, and of bearing and carrying out burdens as they well know who have been at *Amſter dam* where ſuch hereticks and ſectaries are tolerated.

Thirdly, among Chriſtians of the reformed Churches, there is a difference both in doctrine and practiſe. Some of the reformed Churches, who out of their extreme hatred to Popiſh ſuperſtition, and to all Popiſh rites and Ceremonies, being unwilling to retaine any thing which was uſed in popery, except there be ſome expreſſe Commandement or example for it in the Scriptures, eſpecially of the new Teſtament, and labouring to overthrow the whole Hierarchie and government of the Church by Biſhops, and all bodily rites: they do in the heate of their zeale ſo violently ſet themſelves againſt Popiſh ſuperſtitious holy dayes, that they go about to take away all obſervations of daies, and they have proceeded ſo far, as to deny that any either weekly Sabbath, or yearely ſet feaſt, ought to be kept holy by any ſpeciall law or commandement of God. They teach that the Sabbath as it was commanded to be kept of old, was a mere ceremoniall and ſhadow of things which are accompliſhed in Chriſt, and that is now aboliſhed. But becauſe it is a thing neceſſary for the having of holy aſſemblies, and for good order in the Churches, that there ſhould be a ſet day either a ſeventh or ſixt day or eight day: And becauſe the law of nature requires that Chriſtian people ſhould have ſome dayes of reſt from hard labour for the refreſhing of themſelves, and their ſervants and cattell: therfore the Church of God may appoint any day of the week. And in honour of the reſurrection of Chriſt on that day, hath from the time of the Apoſtles agreed to keep that day for the Lords day, not out of any opinion that God hath bleſſed and ſanctified it above all other dayes of the week, but only for good orders ſake, and that it is lawfull for Gods people, after publick exerciſes of religion and ſome needfull reſt and refreſhing, to uſe neceſſary labours and bodily recreations; which in themſelves are not ſinfull and unlawfull, neither do hinder publick duties of religion and of Gods worſhip.

But on the contrary it is the common doctrine of the moſt godly and learned in the Church of England, ever ſince the reformation of religion held, maintained and taught, that although Chriſtians are by Chriſt freed from the obſervation of the ſeventh day, which was the Sabbath of the old Teſtament, and from that ſervile bondage and

rigorous

rigorous rest which the Law literally and carnally understood did im- Chap. 18
pose on them, or rather they by their carnal exposition and wresting of the law did impose on themselves, as not kindling of a fire, nor liberty to heal the sick, nor to do any work of charity and necessity on the Sabbath day, which could not without danger be deferred; Yet they are bound by the law which was first given here in my Text, and after by *Moses* and the Prophets, to keep in every week an holy rest, and that on the first day which is the Lords day, because God hath blessed it with a blessing above all other dayes, even by exhibiting Christ a perfect Redeemer in his resurrection, and hath therby consecrated that day to be his holy Sabbath. And that all bodily labours, sports and recreations, and all worldly negotiations, are by Gods law strictly prohibited now under the Gospell, as they were in the daies of the Patriarches and Prophets, and under the law; because in deed and in truth they crosse the holy purpose of God which he hath manifested in his law, and are impediments of those holy exercises, which are required in the sanctification of his holy day.

This doctrine and practise I hold to be the best, and this we are all bound to receive and imbrace and to cleave unto it, not only because it is the Doctrin of our Mother Church, commended to us in the book of Homilies, established by divers laws, statutes and constitutions still in force; but also because it is most consonant to the sacred Scriptures, the precepts and practise of the Apostles, and to the common Doctrin of the purest and most holy Orthodox of the ancient Fathers in the Primitive times, and ages next succeeding after the Apostles, as by Gods assistance as I shall make cleare and manifest.

In the justifying and proving of this Doctrin, and inlaying open the speciall duties of Christians which concern rest and cessation from all worldly negotiation, and bodily labours on the Lords day which is the Christian Sabbath: I will shew, First of all, That rest and cessation from all bodily labours about worldly businesse, and from all servile and earthly works which concern this fraile life, is a necessary duty which God requires by his law of all Christians on the Lords day, which is their holy weekly Sabbath under the Gospell.

2. That Gods law rightly understood doth in respect of rest from worldly cares, and all bodily works and pleasures, as strictly bind us under the Gospell on the Lords day as it bound the Fathers upon their seventh day in the old Testament. 3. I will shew how far Gods word

Chap. 19 and law doth allow of bodily exercises which concern this life, and how farre in such exercises we may go with good warrant upon the Lords holy Sabbath, and what exercises are condemned in the word of God.

## CHAP. XIX.

FOR the full proofe of the first point, there are many strong and invincible arguments grounded upon the Word and Law of God, and upon the generall consent of Orthodox Divines both ancient and moderne, even upon the confession of them who in this point much differ, and seeme to deny that the Lords day either is, or ought to be called a Sabbath.

1 *Argu.* The first Argument is drawn from the words of the law, which forbids all works to be done on the Sabbath day either by man himselfe, or his children, servants or cattell, as *Exod.* 20.10. *Deut.* 5.14. where it is said. *In it thou shalt not do any Work, thou nor thy son nor thy servant nor thy cattell*: & *Exod.* 35.2. *Lev.* 23.7. *Ye shall do no servile Work therein, Whosoever doth any Work therin shall be put to death.* The reasons why the Lord requires rest from all servile work on the Sabbath day are two.

First becaus he who is the Lord our God and our Redeemer, hath on that day rested from his work, and him we ought to imitate if we will enter into his rest. Secondly, becaus he hath blessed the day which is his Sabbath above all dayes of the week, and whersoever the causes and reasons stand firme, there the law is still in force. Now this law of the Sabbath doth reach to the Lords day: (as I have prooved before) and the reason upon which it requires rest from servile works are much more to be found in the Lords day which is the Christian Sabbath, then in the old Sabbath of the seventh day. For in it Christ who is God over all blessed for ever, and who is our Redeemer from a greater then Egyptian bondage, even the slavery of sinne, death and Hell, and the Divell, hath rested from the great worke of Redemption as God the Creatour did on the seventh day from the worke of creation. And this day is now by Christs resurrection in which Christ perfected mans redemption, blessed with a blessing far more excellent then any wherewith God blessed the seventh day. Therefore this is the Sabbath now under the Gospell, and in it God requires of us by his law a rest and totall cessation from all servile works.

2 *Argu-* Secondly, whatsoever day is the Lords holy day, and a day of holy convocations

convocations and assemblies, that is a Sabbath of rest from all servile works and worldly businesse, this is manifest, *Exod.*12.16. & 31.15. & 35.2. & *Lev.*23.3,7. which places do plainly shew, that every day which is holy to the Lord and a day of holy assemblies, is a Sabbath of rest, and no work may be done therein. And so likewise in all the law and the Prophets every day which is a day of holy convocation, and an holy day is called a Sabbath and day of rest from our own workes and pleasures and every Sabbath is called the Lords holy day, for these two are *termini convertibiles*, termes which may be naturally affirmed one of another, as appeares *Nehe.*9.14. & *Isa.*58.13. Now the Lords day in the time of the Gospell is the chiefe of all holy dayes among Christians: It was sanctified and observed by the Apostles for their day of holy assemblies from the first publishing of the Gospell among the Gentiles, on that they did meet together to heare the word and to receive the Sacrament of the Lords Supper, *Act.*20.7. And on that day S^t. *Paul* ordained that the collections and offerings should be made for the Saints, 1 *Cor.*16.12. which were things proper for holy and publick assemblies: So S^t. *John* cals it by the name of the *Lords day*, *Rev.*1.10. that is, the day which is universall, sacred and holy to the Lord in an high degree. For whatsoever things have the Lords name named on them, are such as all confesse and many examples of Scripture proove abundantly: All the ancient Fathers and Doctors of the Church who immediately and in the next ages succeed the Apostles, do proclaime it to be the chiefe holy day of Christians; even the Queen and supreame Lady of dayes: So *Ignatius* cals it as I have often before noted: also the day of their holy assemblies wherein they did come together to preach, read, expound and heare Gods word, to worship God, to pray and to praise God with one voice, to receive the Sacraments and offer up almes. So *Justin Martyr* affirmes: The rest of the most learned Fathers, as *Basill*, *Nazianzen*, *Chrysostome*, *Hyerome* and *Austen*, do all extoll it for the Lords high royall holy day, the chiefe, primate and first fruites of dayes, as the learned of all sides know and confesse, even *Calvin* and his followers, who made a doubt and scruple of calling it the Sabbath, or observing it for a Sabbath of holy rest by any warrant from Gods law. Therefore none can with any good reason deny, that one maine duty of this day is rest from all earthly works. Chap. 19

Thirdly, wheresoever there is as much use of holy rest and cessation from 3 *Argu-*

Chap. 19 from all worldly affairs, as there was of old when God first gave, and afterwards repeated and urged the law of the weekly Sabbath, there a Sabbath of rest ought to be kept weekly even by the Commandement of God. This is truth and undeniable. For no laws of God commanding things which are but types and figures, are at any time abrogated, untill the things commanded cease to be of use, as the Apostle shews in the 8, 9. & 10. cap. of *Heb.*

Now Christ who is the body and substance of all types and shadows, hath not by his comming so fulfilled the rest of the weekly Sabbath, but there is as great, as holy and as necessary use of it to us Christians, as there was to the people of God in the Old Testament.

First, we have as much and more need of refreshing our weak bodies, and the bodies of our servants and labouring cattell then they had, by keeping a weekly Sabbath, for we are grown far more weak and feeble and of shorter life then they were.

Secondly, we have as great need of seperating, sequestring, and recalling our minds and affections from all worldly cares, negotiations and pleasures, that we may have leisure and freedome to worship and serve God, and devote one day in every week to publik assemblies for our edification in grace, faith and holines. For we are more full of infirmities, and do decay and grow corrupt more and more, as all the world doth, and have need of all outward helps more then they.

Thirdly, as rest from all works and labours which concern this life was necessary and of great use to *Adam*, and all the Fathers to withdraw their hearts and minds from placing their felicity and seeking happinesse in this world, and to put them in remembrance, that (being fallen from that integrity in which they were created, and the first covenant of life by mans own works, being broken and made voyd by the first fall and disobedience) there is no hope of life or of any true blessednes to be expected in this world, nor to be obtained by any works of a mans own righteousnes: So it is of no lesse use, but of much more necessity for us, who are far more eager after the world, more ready to place our felicity in earthly things, and more proud and arrogant, ready to glory in our own merits, and to boast of our own righteousnes, as we see by common course of the world, which now a dayes so madly doateth after Popish and Pelagian merits.

Fourthly, as Gods commanding of a weekly rest to be given to man and beast; and the resting of the Fathers on the Sabbath day, from servile

vile works and labour which came in as a curſe for ſin, were of great uſe to teach them, and to be a pledge, and token unto them, that God did reſt in Chriſts mediation, and his juſtice was fully ſatisfied, and his wrath appeaſed towards them, by that ſatisfaction which Chriſt had undertaken to make, and that the ſting of ſin and death, and the bitterneſſe of the curſe was taken away by him. So likewiſe it is of the ſame uſe ſtill to us, and we have as much need of the ſame weekly holy reſt, to make us feel more ſenſible, and reliſh more ſweetly the virtue of Chriſts ſatisfaction, the ſweetnes wherof we through our dullnes can hardly taſt and reliſh, and many amongſt us make a doubt whither there be any ſuch ſatisfaction of Gods juſtice needfull at all, or any appeaſing of his wrath by Chriſt. Chap. 19

Fifthly, as Gods injoyning of reſt was of uſe to the Fathers to teſtifie to them his provident care over his creatures, both men and beaſts, and his hatred and deteſtation of mercileſſe cruelty and unjuſt oppreſſion: So it is much more uſefull to us for the ſame purpoſe in theſe laſt dayes and perilous times, wherin men are become fierce, cruell, implacable, without naturall affection, as experience teacheth, and the Apoſtle fore-told, 2 *Tim.* 3. 2, 3.

Laſtly, As the weekly reſt of the old Sabbath grounded upon the obſcure promiſe of Chriſt, was commanded by God, that it might be a means to ſtir up the Fathers to look for true comfort, eaſe and refreſhing in Chriſt, if they did by Faith flee to him, whenſoever they did travell under the burden of their ſins, and Satans temptations, as we read that *Job* did *c.* 16. 21. & 19. 25. So now it is much more uſefull to ſtir us up to ſeek to Chriſt, when we are heavy laden, and grone under the burden of ſin, and of the miſeries which come by ſin, and of Satans dangerous temptations. Seeing as Satan doth now more rage like a roring Lyon, 1 *Pet.* 5. 8. And is full of wrath becauſe his time grows ſhorter, *Rev.* 12. So we have Chriſt actually given and revealed, and in the Goſpell calling and inviting us and promiſing reſt and refreſhing for our ſouls in ſuch caſes of diſtreſſe, if we come to him. In a word, to us the reſt of the Lord Chriſts day is a more lively pledge of eternall reſt by him prepared in Heaven for us.

Theſe things being cleare and manifeſt, the concluſion following upon theſe premiſes is this: That we are as much or more bound by Gods law to keep the Lords day as a Sabbath of weekly reſt, by ceaſing from all affairs of this life, laying aſide all worldly cares, and reſting from

Chap.19 from all our own ordinary and common works and labours.

4. *Argu.* Fourthly, they who are more spirituall and have lively hope of Heaven, and have the Spirit shed on them more abundantly, they are more bound by Gods law to sequester themselvs and with-draw their minds from worldly cares, and more to mind heavenly things as at all other times, so on the Lords holy day, which is consecrated to heavenly, spirituall and religious worship and service of God, and is a pledge to them of eternall rest with Christ in Heaven.

For to whom God hath given more, of them shall more be required. Now it is most plainly testified in the Scriptures, that Christians under the Gospell are more spirituall, and have the Spirit more aboundantly shed on them through Christ, then the Fathers had, *Act.*2.17. & *Tit.*3.6. The Ministery of the new Testament is the ministery of the Spirit not of the letter, 2 *Cor.*3.6. And we have now more evidence and more assurance of the blessed hope reserved in Heaven for us, *Col.*1.5. There is Christ our life and treasure, *Coloss.*3.1,2. And there our hearts ought to be, and not on earthly things. We must now be ready if Christ call us to sell all and to give to the poore, that we may have treasure in Heaven.

Therfore we are bound by the Law especially on the Lords day our weekly holy day, to be more sequestred from the world, and to rest wholy from all cares and labours about earthly things, that we may be wholy devoted to heavenly things and to divine meditations.

5. *Argu.* Lastly, though Ancient Fathers and Doctours of the Church did much condemne in their writings, the observation of the Sabbath after the manner of the latter Jews, to wit: in idleness, and in resting from all worldly affairs, that they might spend the day in vain sports and delights, and in wanton leaping and dancing, which in the grave judgement of these learned Fathers, was worse and more prophane then plowing and digging and working in wooll. Yet notwithstanding they do generally commend the Lords day as a day of rest to all Gods people from all rurall works and worldly affairs, that they may be at leisure to exercise themselves in holy duties, and be wholly devoted to the worship of God. And hereupon it is, that the learned of these latter times; especially the builders of Gods Church in this land, do most frequently in respect of this rest and cessation from all secular affairs call the Lords day the Sabbath of Christians, as appears in the first part of the Homily of the time and place of prayer, and do affirm that as the Fa-

*Chrysostom in Cor.* 1. *August. serm.* 251. *de temp. Gregor. Magn. Epist. lib.* 11.3.

Fathers in the old Testament were bound to rest on the seventh day from all manner of work: So also are Christians bound on the Lords day to rest and that by the law of God. Chap. 20

## CHAP. XX.

THE second position which I have propounded before, which now comes to be prooved is: That Gods law rightly understood, doth in respect of this duty of rest from all worldly affaires, as strictly bind us under the Gospell on the Lords day, as it bound the fathers on the Sabbath of the seventh day in the old Testament. Here some will perhaps imagine, that I go about to lay an heavy yoake of Jewish legall bondage upon Christians, contrary to Christian liberty, by which Christ hath made us free. But if they remember, and beare in mind what I have before prooved, to wit, That the fathers from the beginning had no such burden imposed on them as is commonly conceived, and that the Scriptures which are alledged to proove that they might not kindle a fire nor dresse meate, nor go out of their place on the Sabbath day, and that it was death to gather sticks on that day in case of necessity, are much mistaken. They shall be forced to confesse that I take away the heavy yoake which many lay upon the Fathers in the old Testament, rather then lay any yoake upon Christians in the observation of the Sabbath. Yea that I require and urge no more then that which all the learned of best note in all ages have ever since the time of the Apostles, and by tradition from them commended to the Churches of Christ, which also the lawes, Canons, and Doctrine of the Church of England generally received and established, do impose on us as the light burden and easie yoake of Christ,

It is true that the Scribes and Pharisees those great corrupters of the Law, and blinde Hypocrites as our Saviour calls them, did lay an heavy yoake on the people of their time, by their false glosses and corrupt traditions, as in divers other points, so in the observation of the Sabbath. They held it unlawfull in case of necessity to pull an eare of corne, or any fruit from a tree on the Sabbath day, and blamed Christs Disciples for doing so when they were hungry and had no other meanes to keep themselves from fainting. They accused our Saviour Christ for working a glorious miracle, and doing a work of great charity on the Sabbath, when by his word he healed some that were sick of great infirmities,

Chap.20 and ſent them away bearing their beds on their backs in open ſight of al, which tended much to the honor of God, and made the people glorifie Chriſt and his Goſpell. But our Saviour reprooves them for this ſtrictneſſe, and convinceth them of errour by divers arguments.

Firſt, by Scripture which ſaith, that *God will haue mercy rather then ſacrifice*, that is, God is ſerved more acceptably with workes of mercy which are morrall duties, then ſacrifices which are but a ſervice ceremoniall, and he delights more in works of mercy and charity then in them, as at all times, ſo when they are done to his glory on the Sabbath day. So that if it were a breach and prophanation of the Sabbath, to do any work of mercy in it, then it muſt needs be much more a prophanation to labour and work about ſacrifices in killing beaſts, dreſſing and waſhing their fleſh, and making fires to burne them on the Altar, which were not ſo pleaſing to God as works of mercy. But the Phariſees allowed and approoved ſuch works of ſacrificing and durſt not condemne them. And therfore our Saviour concludes that they ought not to condemne his mercifull works of healing the ſick on the Sabbath day, and ſhews that by cenſuring his doings for prophanation, they did much more cenſure the forenamed actions of their Prieſts even the dreſſing and burning ſacrifices, *Mat.*12.5,6,7. Secondly, our Saviour prooves, that by Gods own law they were allowed to circumciſe children on the Sabbath day, whenſoever it happened to fall out on the eight day after the birth of children, and to the child circumciſed they applied healing medicines, and therfore they groſly erred in accuſing him for healing on the Sabbath which was a thing pleaſing to God and was a leſſe labour then circumciſion, *Joh.*7.22.

Thirdly, he convinceth them of groſſe hypocriſie and blindneſſe in that they impoſed heavy burdens upon others which they themſelves would not beare, they did reſtraine men from pulling an eare of corne, rubbing and eating it on the Sabbath day in the caſe of hunger and great neceſſity. And yet they led their oxen to the water, and did pull a ſheep or an aſſe out of a pit on the Sabbath day, *Mat.*12.11. *Luk.*13.15.& 14.5. By theſe arguments which our Saviour uſed againſt the Scribes and Phariſees in the Goſpell it is moſt cleare and manifeſt, that it was not the law of God given from the beginning, nor the will of God the law-giver, but only the hypocriticall Scribes and Phariſees who by their traditions and devices of their own braines, impoſed on the Jewes that ſtrict and rigorous reſt and ceſſation from all workes whatſoever

whatsoever on the Sabbath day, which the learned Fathers and Christian writers do call an heavy burden hard to be borne. Chap. 20

*Object.* But it may be some will object that the Fathers in the old Testament were bound to offer double sacrifices on the Sabbath day, *Numb.* 28.9. even two lambes of the first yeare without spot, and two tenth deales of flower *for a meat offering mingled with oyle, and the drinke offering therof.* Which was more costly and required more bodily labour and care, then any which is imposed on us Christians by Gods law upon our Christian Sabbath, and therfore their observation of the Sabbath was an heavy yoake and burden, harder to be be borne then any which is imposed on us.

*Answ.* I answer, that this objection doth strongly proove the point in hand. For if more bodily labour and care was required of the Fathers in their worship (which was more carnall and bodily then ours) on their Sabbath, and we are therfore eased of that yoake, and have a more spirituall worship taught us, and imposed on us by Christ and his Apostles, as the Prophets foretold. Then were the Fathers lesse restrained from bodily laboures then we are, neither was there so strict and rigorous a rest and cessation imposed on them, which serves much for the justifying of our position, to wit: That Gods law rightly understood, and expounded according to the will and intent of God the law-giver, doth as strictly bind us under the Gospell to rest from all worldly businesse on the Lords day, as it bound the fathers on the seventh day in the old Testament.

But to proceed in the further manifestation of this truth: Although I could bring many arguments and proofes both out of Scripture, also out of the writings of the learned, and cleare testimonies which shew the consent of all godly Orthodox writers of all ages: Yet because I will leave no occasion or colour to such sonnes of *Beliall* as doe intrude into our assemblies, to catch, calumniate and report my words falsely and to accuse my Doctrine, except they will harden their desperate and malicious hearts, and put on brasen faces with whorish foreheads to accuse the holy Scriptures, and the Doctrine published in the booke of Homilies, and by law established in this Church of England wherof we are members: therfore I will only commend to your consideration the publick Doctrine of our Church in the very words of the Homilies, which both by statute law, and Royall prerogative are established in this land and Kingdome, and will shew how

Chap. 20 perfectly they agree with holy Scripture in this point.

First, in the first part of the Homilie, *Concerning the time and place of prayer*, we are taught: *that God in the fourth Commandement hath appointed the time for his people to assemble themselves together solemnly, When he said, Remember that thou keep holy the Sabbath.* Secondly, in the same place it is affirmed, that the *precise keeping of the seventh day, and the externall ceremoniall Worship of the Sabbath Which the law required; as it Was given to the Jewes being but ceremoniall are ceased to us, and We are not bound by the law so strictly to forbeare Work and labour in the case of necessity after the manner of the Jewes,* That is as they were taught by the Scribes and Pharisees. *But We keep now the first day of the Weeke Which is our Sunday, and make that our Sabbath, that is our day of rest, in the honour of our Lord Christ, Who as upon that day rose from death, conquering the same most triumphantly.* These are the words of the Homily. And that the keeping of a set time, to wit: *one day in a Week, Wherin We ought to rest from lawfull and needfull Works, is found in the fourth Commandement, among the things Which appertaine to the law of nature, and is a thing most godly, most just, and needfull for the setting forth of Gods glory, and ought to be retained and kept of all good Christian people.* So is it there expresly affirmed.

Thirdly, we are there taught, *That as by the fourth Commandement no man on the six dayes ought to be slothfull or idle, but diligently to labour in that estate wherin God hath set him. Even so God hath given expresse charge to all men, that on the Sabbath day Which is now our Sunday, they should cease from all Worldly and Worke-day labour, and that Gods obedient people should use the Sabbath holily, and so rest from their common and dayly businesse, that they may give themselves Wholy to heavenly exercises of Gods true religion and service.*

Fourthly, in the same Homily all Gods people are urged and pressed to *keep the Sunday for their holy Sabbath, by three Arguments.* The first is the commandement of God in the law. The second is, Gods example who rested on the seventh day, and did no work of creation at all, but blessed and sanctified it, and consecrated it to quietnes and rest from labour. The third is the example of the Apostles, who immediately after the ascention of our Lord Christ began to keep this day of the week, and commended it to the first Churches of the Gentiles, 1 *Cor.* 16. and called it the *Lords day*, *Rev.* 1. 10. Sithens which time Gods people hath alwayes without any gainsaying observed it.

Fifthly,

Fifthly and lastly, the Homilies shew that the rest and cessation which God requires by his law on the Lords day, at the hands of us Christians, is the same which the law did bind the fathers unto from the beginning upon this Sabbath in the old Testament. Chap. 20

First, whereas the law commanded the Fathers to rest from all such works, as they are allowed to do on the other common dayes of the week, that is worldly labours, as the expresse words of the law shew. *In it thou shalt not do any Worke, thou, nor thy sonne, nor thy daughter, nor thy servant,* &c. *Exod.* 20. 10. And again, *thou shalt do no servile Worke therein, Lev.* 23. 7. *thou shalt do no manner of servile Worke, Numb.* 28. 18. So the Homily blames all those people for wicked boldnesse and carelesse prophanation of the Lords day, who make no conscience of doing their worldly businesse on that day, though there be no extreame need and necessity.

Secondly, as the law forbids journeying from home about worldly affaires on the Sabbath, *Exod.* 16. 29. bringing in and carrying out loads and burdens, *Jer.* 17. 27. exercising themselves in the works of their ordinary calling and trade, as buying, selling, keeping market and faires on that day. So also the Homily condemnes them as transgressours and profaners of the Lords Sabbath, who on the Sunday which is the Lords day and Christian Sabbath, do not spare to ride and journey, bring and carry, row and ferry, buy and sell, keep markets and faires; and so use the Lords holy dayes and worke dayes both alike.

Thirdly, as the Law and the Prophets commanded Gods people in the old Testament to rest in holines, *Exod.* 31. 14. & 35. 2. and not pollute the Sabbath, by doing their own pleasure, but to honour the Lord, not *doing their own Wayes, nor finding their own pleasure, nor speaking their own words, Isa.* 58. 13. So also the Homily requires of all Gods people the same holy rest on the Lords day, in that it *condemnes them Who follow vaine and carnall Sports and fleshly pleasures, and all such exercises as cause brawling and railing and tend to Wantonnesse, as a Worse sort of people then they that breake the Sabbath by Working and doing all their businesse in it.* For these are the words of the Homily. *The other sort is yet Worse, for though they will not travell and labour on the Sunday, as on the Weeke day. Yet they Will not rest in holinesse as God commandeth, but they rest in ungodlinesse and filthinesse, praunsing in their pride, pranking and pricking, pointing and painting themselves to be gorgeous and gay, they*

Chap. 20 *rest in excesse and superfluity, in gluttony and drunkennesse, like Rats and Swine, they rest in brawling and rayling, in quarrelling and fighting, they rest in Wantonnes, toyish talking, and filthy fleshlines. So that it doth evidently appeare, that God is more dishonoured, and the Divell better served upon Sunday, then all other dayes of the Week besides. And I assure you the beasts which are commanded to rest on the Sunday, honour God better then this kind of people.*

Now by these expresse words of the Homily we see most clearly that both this and the former position are not any new Doctrins, or factious opinions of my own devising; as some malicious catchers and false traducers have slanderously reported both of them and me: But the true Orthodox Doctrine of the Scriptures in the law, the Prophets and new Testament, and the divine Doctrine publickly received in the Church of England, and by law established. For the further confirmation wherof, I could say much besides the strong Arguments which I have brought to proove the former position, which do over and above most strongly prove this also. For, first, If the Lords day be a more blessed day then the seventh day was in the old Testament. Secondly, If it be a more holy day, and a day of more holy Convocations and Assemblies. Thirdly, If we have as much, and as manifold use of rest and cessation as they had and more. Fourthly, If we be bound by Gods law, and by the Gospell to be more spirituall and more sequestred from the world, because we have more abounndant gifts of the Spirit, more cleare sight and knowledge of heavenly and eternall rest, and more hope of eternall life and glory. Then it must needs follow, that we by Gods law are as strictly bound to rest and cease from all worldly cares and bodily works, sports and pleasures, as the Fathers were in the old Testament. But because slanderous traducers shall have nothing here to object against me in this point, except they can desperately harden their hearts and faces to accuse, blaspheme and wound through my sides the holy Scriptures, and the publick doctrine of the Church of *England* by the law established and royall Authority maintained: I will content my selfe and desire you my hearers to be satisfied with this which I have said and you have heard already. And so I passe to the third point before propounded concerning the duty of rest, even the manner and measure of it, and in what cases Gods law permits bodily exercises on the Lords day.

CHAP.

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## CHAP. XXI.

HOwsoever all worldly works and labours are forbidden, and rest from them all is commanded in the law, yet the equity of the law permits some labours and exercises, and in some cases allowes such bodily works, as are ordinarily unlawfull to be done on the Lords holy Sabbath day. First of all it is lawfull for Ministers and Preachers of Gods word to do some painfull and laborious works upon the Lords day, even all such as are necessary for the better sanctification of the day, and for the edification of the people and flock in publick.

Though they are not allowed to neglect their studies on the six dayes, but are bound to read, study, meditate, and for help of their memories to write down the heads, points, and proofes of their Doctrine, before the day of Assembly; yet because few or none are so perfect, as to preach publickly with good order, method and readines of speech and memory, that which they have studied without searching and reading over the testimonies of Scripture which they have collected and studied, and noting down and writing some which come new and fresh to their mind, and serious meditating upon that which they are to speak, for better imprinting of it in their memories. Therfore there is a necessity laid on them to labour in this kind on the Lords Sabbath. And though it be a great labour of the body to stand up and preach in the Congregation, with intention of the voyce and earnestnesse of affection, and doth more spend the spirits, and strength of the body, and makes drops of sweat run down the face more aboundantly then the tilling of the ground: Yet the matter in which they deale is holy and all their work is religious, and their labour tends to an holy and supernaturall end, and is necessary for a full sanctification of the day: therfore it is not only allowed, but also required and commanded by the law of God. If any doth make a doubt or question of this truth we have very strong proofe therof in the holy Scriptures.

The first Argument is drawne from the hard bodily labours, and artificiall practises of the Priests which they were by the law bound to performe in their double sacrifices and offerings on the Sabbath day in the old Testament, they were bound to flea lambs and to dresse and wash the flesh and the intralls, and to offer them up in sacrifices on the Altar, they were bound to lay them upon wood on the Altar, to kindle

the

Chap. 21 the fire and burne the fat and some part of the flesh, also they were to take a tenth deale of flower to mingle it with oyle, and to make the drink offering therof also, and to offer all to God, as we read, *Num.* 28.9. Now if God by his law allowed and commanded such bodily works on the Sabbath day, because they were needfull for Sacrifices, and circumcision which were but a ceremoniall and typicall service of the Lord, which he in his Temple required by a ceremoniall law for the sanctification of the Sabbath, then much more doth Gods law allow and command his publick Ministers, to labour and sweat and spend their bodily strength and spirits in preaching his word in the holy Christian assemblies, where Christ who is greater then the Temple is present by his Spirit in many of his members, who are so many temples of the Holy Ghost and of God.

The second argument is drawn from the practise and Example of Christ and his Apostles. For as the Priests and learned Scribes did of old read and expound the Law and the Prophets in all their Sinagogues every Sabbath day; and our Saviour approoved this by joyning with them in some practise, preaching and teaching in their Sinagogues in great throngs and assemblies of people, which thronged after him and undoubtedly made him sweate, as appeares, *Mat.* 4.13. & *Joh.* 5.10. So also the Holy Apostles did on the first day of the week the Lords day, labour in the word, as we see by the example of S^t. *Paul*, who at *Troas* continued his preaching till midnight, because he was to depart the next day, *Act.* 20.7. Now what they did performe as a duty taught by the law and mooved by the Spirit of God, in that all their faithfull successours are bound to imitate them. Therefore the laboures and paines of Ministers and Preachers are allowed on the Lords day, being holy and religious works, and fittest of all for the holy day and holy place.

A second sort of works allowed to be done on the Lords day, are bodily works and labours, which are so necessary for the fitting and enabling of Christians to sanctifie that day, and for bringing them unto holy and publick assemblies and places of prayer and of Gods worship and holy service, that without such working and labouring even on that day they neither can be so fit and able to serve God joyfully, and to worship him with cheerefull hearts, neither can they as the present case stands, come unto holy Sabbath assemblies, to heare the word, to pray and to worship in publick. As for example, in places of restraint,

straint, and of trouble and persecution where publick Sabbath assem- Chap. 25
blies of true Christians are not tolerated and in Churches which are remote divers miles, and in barren countries where the Churches are foure or five miles distant from some houses and villages in the Parish, men may lawfully travell on foot and ride on horses, or make their horses labour in drawing them to the Church in Coaches. And because men cannot be so chearfull in the service of God, nor so heartily rejoyce before him, nor with strength and delight spend the whole day in Sabbath duties, without warme and wholsome food, and plentifull refreshing of their weak bodies. Therfore the dressing, boyling, baking and rosting of meat is lawfull on the Lords day, so farre as it more helps then hinders holy duties and the service of God. This is manifest by the words of the law, *Exod.* 12.16. where the Lord forbidding all manner of worke on his holy Sabbaths, excepts labour and worke about that which people were to eat, and which was necessary for the upholding of an holy moderate feasting on those dayes. This was practised by the Pharisees and by our Saviour and his Apostles, who on the Sabbath day came to a feast to the house of a chief Pharisee, *Luk.* 14.1,2. Also the speech of the *Shunamite* to his wife, 2 *King.* 4.23. doth import, that for the solemn observation of the Sabbath they were wont to ride and travell to the Prophets and to places where they might worship God, and be instructed in the knowledge of his will and worship.

For when she desired an Asse to ride on, and a young man to attend her unto *Carmell* where *Elisha* the man of God was: *Wherefore wilt thou* (saith he) *goe to him to day seeing it is neither New Moone nor Sabbath?* But here let me give a caution. That Christian people be not too heedlesse setting their habitations in places remote from the Church for some worldly commodities, when they may with a little lesse conveniency dwell neere. And that they do not by unnecessary feasting and superfluous dressing of meat, hinder, or wholy disable some of their family from keeping holy the Lords day, a fault too common in our dayes.

Thirdly, All works and actions of bodily labour which are works of mercy and of charity which cannot without convenience or danger be deferred, or which may be done without hindering of our souls in Gods publik worship, and to the great comfort of our brethren are lawfull and may be done on the Lords day. As for example, visiting of the sick and

Chap. 21 of them that are in prison, or in any great distresse, and applying and ministering comfort and healing medicines to them; offering and gathering of collections for the relieſe of poore Saints, labouring to set men at unity, and to reconcile jarring neighbours. These are holy, pious works, as our Saviour shews, and he accounts such deeds when they come from a sincere heart as if they were done to himself, *Mat.* 25.40. Yea he himself did commonly on the Sabbath day practise such deeds so often as he found occasion, as we read, *Mat.* 12. *Luk* 6. *Paul* by inspiration of the Spirit, and by Commandement from the Lord Christ doth ordain, and appoint such works to be done on the Lords day, 2 *Cor.* 16. 1, 2. And from the dayes of the Apostles, all true Churches of Christ did practise such works of mercy, piety, and charity, as *Justin Martyr* witnesseth, and divers others in after ages. And such works the Ecclesiasticall constitutions of our English Church command and commend on the Sundayes and holy dayes of the Lord.

Fourthly, all bodily works of great and extream necessity which concern the life and safety of men, and of their cattell, the preservation of necessary creatures, and other good things of good use, value and moment, serving for mans being and well-being, may lawfully be done on the Lords day, As for example, 1. Fighting for our lives and for the safety of our country or city against enemies which invade us, and set upon us, and taking advantage if God doth offer it to us on the Lords day, as *Joshua* did at *Jericho* in compassing the city by Gods appointment, and (by circumstances it is probable) taking it on the seventh day and offering a bloudy sacrifice in fire to God, as a *Cherem*, or *Anathema*, devoted and separated to God, for the first fruits of the Land of *Canaan* after they came over *Jordan*, from which no man might without Sacriledge detract any thing, as *Achan* did and was cut off for it, *Josh.* 6. If *Joshua* did compasse the city seven dayes together (as the text saith) then one of the seven must needs be the Sabbath, and most likely the last of the seven, wherin the city was taken and offered up in fire as a devote thing to God. God offering the occasion and giving the advantage by the ruin of all the walls about the city, did impose a necessity upon them to take and destroy the city on that day, and this work was dispensed with and approved by God, and so are all of the like kind (*For necessity hath no Law.*)

Secondly, by the same rule other works of necessity, as labour in quenching fire, when mens houses are on fire, or the towne in danger, or in stop-

ſtopping of a breach when the ſea, or ſome overflowing river breakes Chap. 21
through the bancks, and is ready to drowne ſome part of the country; and to deſtroy men and beaſts, and there is a neceſſity of removing men and beaſts, corne and other good creatures that they be not drowned and ſwallowed up. And in a word whereſoever God brings men into that neceſſity, that they cannot be kept in welbeing without preſent help by ſome work done on the Sabbath day, ſuch works are not forbidden on that day. Neither are killing of ſheep and oxen, nor dreſſing of them nor grinding corne nor baking bread to refreſh an army returned from battell and ready to faint without preſent ſuſtenance, by dreſſing and preparing ſome part of the prey which they have taken: Our Saviour in the Goſpell prooves this clearly, *Mat.* 12. Where by *David's* example, who did take and eate the ſhew bread in his neceſſity he defends his Diſciples and their act of plucking eares of corne, rubbing and eating them on the Sabbath, and alſo alloweth leading of cattell to drink, and the drawing them out of pits and ſuch like.

But becauſe occaſion is here offered to ſpeak of all kinds of actions which are allowed to be done, and from which men are not bound to reſt wholy on the Lords day: It will be expected of ſome, that I ſhould ſpeak of actions and exerciſes of ſport and recreation, whether men be altogether reſtrained from them, or whether any of them be lawfull to be uſed on the Lords day: Now becauſe I will not provoke nor exaſperate any who ſeeme of contrary judgement, eſpecially men of great place and authority: I will propound my judgment which I conceive to be agreeable to Gods word, only in generall rules gathered out of the holy Scriptures, which all underſtanding Chriſtians may eaſily apply to the particulars. 1. It is acknowledged by all godly learned Divines: That no recreations or ſports which feed and cheriſh mens corrupt and carnall affections are at any time lawfull, as idle and vaine jeſting, wanton geſtures, and dalliance which increaſe luſt and occaſion wantonneſſe, and therfore leaſt of all to be tollerated on the Lords day: For this is ſeeking of our own pleaſures and polluting the Lords holy day, which the Prophet *Iſaiah* condemnes, *Iſa.* 58. 2 Honeſt and lawfull ſports and recreations, ſuch as ſhooting, wraſtling and other games of activity, hunting, hawking, angling and the like, though they be lawfull at other times: yet they are not to be tollerated on the Lords day in any meaſure if they be found to hinder men from publick worſhip and ſervice of God, and publicke ſet duties of piety

Chap. 21 fit for the day, or to withdraw them from private duties requisite in Christian families, as prayer, reading, meditation, repetition and examining of Doctrines by the Scripture which have been publickly preached and heard, private instructions, exhortations and mutuall provocations to piety and to praising of God by singing Psalmes and the like: Whatsoever sports and recreations do hinder these, and withdraw people from them, they are on the Lords day impious and prophane how lawfull soever on other dayes: In this point all godly grave and learned Divines do agree. And how sinfull prophane and hatefull to God such sports are on the Lords day,

The Lord himselfe doth continually shew and declare by the many examples of dreadfull judgments and tokens of his wrath which he hath shewed and doth still shew in this and all ages for such doings, drowning some in their swimming, breaking the backs, armes, legs and necks of other in their wrastling, striking with horrible lamenes and with deadly surfets, and sudden death, leapers, dancers, hunters, hawkers, riders, bowlers and such like.

And let every man take heed that his own heart do not deceive him, and that he do not flatter himselfe in his folly, when it is manifest that such sports are a mans own pleasures condemned by the Prophet, *Isa.* 58. And are seen and known daily to steale away mens hearts from holy duties, and to turne their affections from heavenly and spirituall things, wherin they ought chiefly to delight.

Thirdly as men may not do the lawfull works of their calling, neither in providing meate, drink, cloathes or other necessaries on the Lords day, with a bare respect of naturall good and worldly profit, because this is doing of his own wayes and works, and not the work of God. Unto which Gods holy day is wholy consecrated and set apart: Except only in case of necessity, when men and beasts cannot otherwise be preserved in life, health and being, or when Gods people without such works cannot be made fit and able to serve God cheerfully as they ought on that day: So also no bodily sports, recreations and pleasures are to be tolerated or used, meerely to cherish the flesh, to refresh the body, and to procure bodily strength, but only such as are in very deed needfull in themselves, and used and intended by Gods people with this purpose, and to this end, that they may with more ability, alacrity and cheerefulnesse do the holy works, and performe the holy duties of Gods worship and service which are proper to the Lords

holy day. First, this is manifest by the words of the Lord: *Isa.* 58. 13. Where he requires of his people, *that they turne away their feete from doing their owne pleasures on his holy day, and call the Sabbath a delight, the holy of the Lord, Honourable, and honour him, not doing their owne wayes, nor finding their owne pleasure.* By their owne wayes and pleasures, we are to understand, not only their corrupt sinfull works, filthy words and vaine carnall pleasures which proceed from nature corrupted and naturally tend to increase transgression (for they are to be abhorred every day and at all times) but here by their owne wayes, words and pleasure we are to understand such as proceed from nature created good, and are only intended to that end, and have none other effect: For such, though at other times lawfull and honest, yet on Gods holy day are prophane, common and inordinate, as these words imply. Chap. 21

Secondly, as it is not lawfull to use Gods holy word in jesting, nor with it to mingle our own vain talk, nor to play with holy things, because this is taking of Gods name in vain. So undoubtedly to use worldly delights, and to sport our selves with vanishing, earthly naturall and civill pleasures, which are neither usefull to helpe and further us in holy devotion, nor intended by us to that end, is a prophanation of Gods holy day, and an intermingling of our own prophaneness with the spirituall, and heavenly observation of the Lords holy day, in which God requires serious sanctification, and grave and sober conversations, as our own *Ecclesiasticall Constitutions* do affirme: the reason is the same in both.

Thirdly, in all other things consecrated by God himself, and by his word and commandement to holy and heavenly use, it hath alwayes bin counted a greivous offence to adde our owne naturall inventions and devises to them, or to turn them to common, civill and meer naturall use, either in whole or part, except in case of necessity. So undoubtedly it is by the same reason a grievous offence willingly and purposly to imploy the Lords holy day, or any part therof to common naturall and civill sports and delights. Now the first is manifest by the word and law of God. *Nadab* and *Abihu*, the sons of *Aaron* were consumed by fire from the Lord when they offered sacrifices with common fire, *Levit.* 10. Because they added to the holy offering that which was common.

Also the sons of *Ely* did sin grievously in turning any part of

Chap.22 the consecrated flesh to feed their own bellies, 1 *Sam.*2. *Saul* in turning Gods sacrifice to a prophane use, and forcing himselfe to do it inordinately, that he might make the people to stand to him, and keep them from scattering, sinned and lost his Kingdome, 1 *Sam.*13. And when the Jewes prophaned Gods house of prayer; which was the holy place, by buying, selling and money changing, it was so vile in our Saviours eyes, and so wicked, that he who in other things was a meeke Lambe, being mooved with zeale, did like a Lyon roare against them, fell violently upon them and whipt them out with disgrace, *Joh.*2. Now the Lords Sabbath is an holy day sanctified by God immediatly after the creation, and commanded in the fourth Commandement to be kept holy. And our Saviour by his resurrection hath consecrated and blessed the Lords day above all other dayes of the week and made it the Lords Sabbath, more holy then the first, as hath been before abundantly prooved. And as all true Christian Churches, so our Church more especially both by Doctrine and practise hath openly approoved this for the Lords Sabbath. Therfore no part of this day ought to be turned to naturall, civill or carnall sports and delights.

Lastly, though our Churches the places of our holy assemblies, and our communion tables have no particular expresse commandement for them from God, but only are consonant and agreeable to the houses of God in *Israel*, and we have no other warrant for them but the example of Gods people in the old Testament, and our own experience, and reason teaching that they are very necessary for publick assemblies, and holy service: the plot of ground is chosen by men, and the materials and framing of them and the forme of them are all the workes of men. God hath neither appointed the place, as in the Temple of *Jerusalem*, nor the materials and the forme, as in the Tabernacle, the Arke and Altars which were built by *Moses*: Yet we would count it a great offence, to turne any part of the Church to be a place for common sports and plaies, or a dancing Schoole, and to play at dice, or Cards, or other profane games, upon the Communion Table. Now then seeing we count it unlawfull to profane the places consecrated to holy use by men in imitation of God, and not by expresse commandement given for the separation of the ground or the place: We ought more to count it unlawfull to spend any part of Gods holy day in carnall sports, being a time sanctified by his expresse word, and blessed with the greatest blessing.

Fourthly,

Fourthly, and in the last place, whatsoever recreations and exercises of body and mind, are necessarily required for the bettering of our sanctification of the Lords day, and the enabling of us to performe with more cheerefulnes, strength and courage the holy worship of God, and the work and service of his holy Sabbath, and which are also intended by us only to that end and use, them we may use. And so far as they serve to further, and in no wise to hinder Gods holy worship and the immediate works and duties therof. This is manifest by Gods allowing to his people in the law, dressing of meat, and cheerefull feasting on his Sabbath and holy daies: Which are needfull to cheere up men, and to provoke them to worship him with all thankfulnes of heart, also to put on our best apparell, that we may come decently to Gods house. Chap. 22

As these are lawfull being directed to holy use, so undoubtedly honest refreshing with recreations which cheere up the heart, and refresh the spirits, are lawfull when they are helpfull to holy exercises and are directed to that end, as stirring of the body, walking into gardens or fields, to take fresh aire being found very helpfull to Preachers, to revive their spirits, strengthen their lunges, cleare their voyces, sharpen and quicken their wits and memories, and being done only to that end are lawfull.

So also walking into the corne fields in sommer or harvest, or into meddowes and Pastures in the spring, both to refresh our bodies and spirits, and to give us occasion to admire Gods bounty in cloathing the lillies, and his fatherly providence in making the earth so fruitfull, and to laud and praise him, is lawfull for us. And if after publick and private exercise we do so walk about, divers together conferring of heavenly things, and taking occasion by sight of earthly blessings to provoke one another to thankfulnesse, and acknowledgment of Gods love, this no doubt is a recreation fit for the Lords day, and helps much our devotion, and this seemes to have beene practised by our Saviour who went through the corne fields on the Sabbath day, *Mat.* 12.1. and his Disciples with him.

## CHAP. XXII.

IN the last place I come to the speciall duties of holinesse by which the Lords Sabbath is especially said to be sanctified, which I will run through as briefly as I can, so far as brevity may stand with plainnesse and

Chap.22 and perſpicuity. And firſt of all you ſhall ſee, that the moſt ſtrict ſanctification of the Lords day, which is taught and urged by the godly learned both Ancient and Moderne Chriſtian Divines, is no Judaiſme. I would have you to take ſpeciall notice, that whatſoever things the Jews and naturall *Iſraelites* were bound by the law to performe in the ſanctification of the old Sabbath, which were meerly typicall and ceremoniall, and were ordained and practiſed only to ſignifie ſome things, which are fully accompliſhed in Chriſt, that we hold to be ſo aboliſhed and made void, that Chriſtians ought in no caſe to obſerve or practiſe them, on their new Sabbath the Lords day.

For they are all remooved with the change of the day, and we ought to avoid them as much as we avoid the old Sabbath, which was the ſeventh day from the beginning of dayes in the creation. As for example, offering the Sacrifices of ſlain beaſts, & meat, and drink-offerings of fine flower mingled with oyle and ſuch like, and incenſe and gums and ſpices, they were but types and ſhadows of Chriſt his ſubſtantiall ſacrifice, and in that reſpect holy by conſecration. And though divers of them were indifferent and tolerable while the bodily Temple was yet ſtanding; yet when God hath caſt them out by the deſtruction of the materiall temple, and the change of the weekly Sabbath, they are growne unlawfull to be practiſed, and the reviving of the practiſe of them is called abomination, *Dan.*12. And Apoſtacy from Chriſt, *Gal.*4.5. and turning again to weak and beggarly elements and rudiments, and becomming ſlaves to them, *Gal.*4.9.

Wherefore we are now only to obſerve in our ſanctification of our holy weekly Sabbath ſuch holy duties, and exerciſes as are holy at all times and in all ages, both before and under the law, and now alſo under the Goſpell, which in their own nature are either truly holy or tend to beget, increaſe, and cheriſh holy graces in men. And becauſe God hath by the Goſpell ſhined into our hearts, to give us the light of the knowledge of his glory in the face of Jeſus Chriſt, 2 *Cor.*4.6. And hath ſhed his Spirit on us abundantly through him, *Tit.*3.6. And ſo made us more ſpirituall, becauſe alſo our Saviour himſelf hath taught us in the Goſpell, that God is a Spirit and they are true worſhippers who worſhip him in ſpirit, *Joh.*4. 23,24. Therfore the chiefeſt duties by which the Sabbath is ſanctified, are the moſt ſpeciall duties of Gods worſhip, and the more ſpirituall, the more pleaſing to God and more beſeeming Chriſtians.

So

So that the first rule which is here to be given, and to be observed is Chap. 22
this. That all Gods people do chiefly labour to stirre up, and quicken the grace of God in their hearts, and holy, heavenly and supernaturall affections in their soules, that with pure minds and spirits they may performe all duties and actions of Gods worship and service both publick and private. It is true that all times and on all daies we ought to keep our whole spirit and soule, as well as our body, pure and blameles, to serve God as well with inward affection of heart and purity of spirit, as outward, visible, sensible actions and gestures of body. But because the Lords day is the most blessed day of the week, sanctified and set apart for the holy worship, and immediate service of God, and for publick and private service, devotion and religious duties only, therefore we all ought to have as great care to furnish our soules with spirituall beauties of holines more aboundantly and in greater measure, as we have to make clean and neat our houses, and to deck and adorne our bodies with our best and cleanest holy day apparrell, on the Lords day. For though outward and bodily actions and gestures are required as requisite and necessary in the publick worship of God, and without them it is as impossible to do that publicke duty and service to God, which belongs to mutuall edification of Christians in this life, and to the solemne lauding and praising of him in publik assemblies, as it is to performe visible and sensible actions of this life by the soule only without the body, yet bodily service and worship of God, as comming duly and diligently to the house of God to publick assemblies, hearing the word with all attention, and speaking it with great vehemency, praying, worshipping, and giving thankes in the best forme of words which can be devised and with most humble and reverent gestures of devotion, as bowing down the body to the ground, knocking of the breast, sighing, groaning, lifting up the hands and eyes to Heaven, and the like, they all without spirituall affection and devotion of the heart, are no better then a dead carkasse without a soule, yea they are filthy hypocrisie and mockery of God, and loathsome abhomination in his sight, as the Lord by the Prophet testifieth, *Isa.* 1. *ca.* 10. to the 16. verse. And 29. 13. And therfore let our first and chiefest care be about the fitting and preparing of our hearts, and filling and repleni shing our soules with spirituall affections, and quickening and stirring up inward and spirituall grace within us; for these are the life and soule of all religious duties, and of all holy worship of God, and without

Chap. 22 them we cannot in the leaſt meaſure ſanctifie Gods holy day, nor performe any leaſt duty of ſanctification, acceptable to God: Now the ſpeciall means which ſerve for the quickning of ſpirituall grace and kindling of ſpirituall devotion in our hearts are divers: The firſt is that which I have ſpoken off before in the duties which concern reſt, to wit, a totall ſequeſtring of our ſelves from all worldly buſineſſe, and putting away all earthly thoughts, cares, and delights, that our whole heart and ſoule, and all our affections being purged from all ſuch droſſe, may have room for holines only, and for ſpirituall devotion and motions of the Spirit: For no man can ſerve two Maſters at once, God and the world: Caſt out earthly, carnall thoughts, and ſpirituall and heavenly affections will eaſily enter, and beare ſway.

And becauſe this ſequeſtring of our ſelves from cares of the world, muſt go before true ſanctification in order and time, therfore undoubtedly the beginning of the Lords Sabbath day, is there where the old Jewiſh Sabbath ended, that is, in the evening of the Saturday: And certainly when men taking their Reſt from labour the whole night before the Lords day for ſequeſtring themſelvs from worldly buſines, fitting of their ſouls with ſpirituall devotion, and ſtirring up of grace in their hearts, then do they moſt profitably begin their Sabbath, for by the means the time of preparation and quitting of the mind from worldly troubleſome thoughts, ſhall go before the time of practiſe and publik aſſemblies, wherin they are to appeare before God, and to performe the main duties of Sanctification and of his holy worſhip. And here I cannot paſſe by without ſome reproofe that evill carnall cuſtom, moſt worthy to be condemned which is too common among our Citizens, who defer their reckning with their work-men untill the evening and night which begins the Lords day. Let me here admoniſh you all to forſake this practiſe, if you love the Lord, and will honour his holy Sabbath.

The ſecond meanes is to meditate on thoſe things which may ſtirre up our dull ſpirits, and quicken grace in our hearts, as firſt upon the greatneſſe, holineſſe and glory of the Lord, and on the infinite Majeſty of him, before whom we are to appeare, and more ſpecially to preſent our ſelvs when the light of the day commeth, and both to ſpeak to him in prayer and praiſes, to heare him ſpeak to us in his word, read and preached. This muſt needs moove and ſtir up ſpirituall devotion and affection: as we ſee by experience in worldly things, how carefull we

we are to trimme and fit our ſelves when we are to go before an earthly King or ſome great Nobles. Secondly, to conſider what holineſſe and purity, eſpecially of heart and ſoule is required in uſing the publick holy ordinances of God, and in approaching neare to him, to worſhip him in his holy place his own houſe, as we read, *Levit.* 20.7. 1 *Peter* 1. 15,16. Chap. 22

The holineſſe that becomes Gods houſe is not vaniſhing ſhows and ſhadows which paſſe away in the doing and uſing of them, as bowing, cringing and ſuch geſtures, but a ſpirituall and internall holines which laſts for ever, and can never be defaced nor periſh, as *David* ſhews, *Pſa.* 93. 5. It is better then thouſands of Rams, *Mich.* 6.6,7,8. It is putting on of Humility, Mercy, meeknes, and all other affections, and departing from all iniquity, 2 *Tim.* 2.19. It is the Image of Chriſt in the new creature which is created after God in righteouſneſſe and holines, that is, which cannot lye nor deceive by failing, but laſts for ever, *Epheſ.* 4. 24. Thirdly, to call to mind thoſe Scriptures which require holy preparation, as *Eccl.* 5.1. which ſhews Gods anger againſt ſuch as come to his houſe without due furniture and a wedding garment, as *Mat.* 22.12 Fourthly, to meditate on that wherof the Sabbath is a ſigne and pledge unto us, even our Reſurrection to eternall life, and to the eternall Reſt of glory in heaven in the ſight and fruition of God, whom none can ſee without holines. This is moſt powerfull to ſtir up ſpirituall affection and to quicken grace in our hearts.

The third means is earneſt prayer to God for his Spirit and increaſe of his ſpirituall grace in our hearts, that is of great force if it be importunate, *Luk.* 11.13. & 18.1. and fervent, *Jam.* 5.16. And therfore when the Lords day beginneth in the evening or day going of the Saturday, we muſt make ſpeciall prayers for this purpoſe, as alſo in the morning when we awake and ſee the light of the Lords holy day.

In the next place after we are thus prepared, we muſt ſet our ſelves wholy to the performance of the duties of holineſſe, which are required for the ſanctification of an holy Sabbath to the Lord, which are either publick or private. The firſt publick duty is diligent aſſembling of our ſelves with the Congregation of Gods people in the houſe of God, the place of publick aſſemblies. This is ſo neceſſary that without it there can be no ſolemne ſervice, nor publick worſhip of God performed by us. This the Lord requires in the law, where he joyns theſe two together, as inſeperable companions, even holy convocations & keeping

Chap.22 of a Sabbath, *Exod.*12.16. These our Saviour Christ did frequent though Lord of the Sabbath, as well as the fathers did under the law, as appeares, *Mark.*1.27. And so did his Apostles on the new Sabbath the Lords day, 1 *Cor.*16.1,2.

The second publick duty in the publick worship of God, is prayer, lauding and praising him, and offering up sacrifices of thankfulnesse and the first fruites and calves of our lippes, in a solemne orderly and decent manner and order. This the holy men of God carefully performed in the house of God on their Sabbath in the old Testament, as *David* shewes, *Psal.*5.7.& 42.4. And this our Saviour commends to us for an holy duty in Gods house, where he cals the house of God the house of prayer, *Mat.*21.13. that not only to the Jewes, but also to all beleeving nations, as the Prophets words by him cited do shew, *Isa.*56.7. This the godly at *Philippi*, where they had no Synagogue nor Church, performed in a publick assembly by a rivers side, *Acts* 16.13. This was practised by the first Christians at *Judea*, *Act.*2.46, 47. and this the Apostle enjoynes, *Heb.*13.15. This *David* foretold, *Psal.*118.24. In a word all Scriptures which teach us to call upon God, to pray, to confesse our sins, to humble our selves before God, to worship him and to give thanks, and do commend these for holy duties, they do much more teach us to performe them on the Lords day in our holy assemblies.

The third sort of publick duties are the holy ordinances of God, which tend properly to beget and increase holinesse, and to teach Christians Gods holy worship and feare, to wit: the publick reading and expounding of the word of God, and preaching and Catechising on the Ministers part, and on the peoples part reverent attention and hearing of the word of God. This was a constant practice from the dayes of old which the Fathers observed so long as the Church of the Jewes, and first Temple was standing. As appeares, *Acts* 13.15. and *Chap.*15.21,27.

Also by our Saviours practise, preaching in the Sinagogues every Sabbath day, *Luk.*4.16. *Mark.*1.31. And this the Apostles practised in holy assemblies which they appointed to be kept on the Lords day, and this they commanded to be performed by all the Christian Churches, as appeares, *Act.*11.25.& 20.7.& 1 *Cor.*16.1.& 14.23,26. *Col.*4. 14. 1 *Thes.*5.27.

Fourthly, besides preaching, reading and expounding of the holy

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ly Scriptures, there is also the administration of the Sacraments, as of Baptisme and the Lords Supper, the latter of which especially is an holy Sabbath daies ordinance of Christ, first instituted in the assembly of his Apostles, and not to be administred and received ordinarily but in Sabbath assemblies, and publick meeting of the Church comming together on the Lords day, as we gather from *Act.*20.7.& 1 *Cor.*11.20, 33. And that publick Baptisme is most fit to be administered on the Lords day in the publick assembly, these reasons shew. 1. Because it is joyned with preaching, *Mat.*28.16. Secondly, because it is the receiving of the Baptised into the true visible Church. Thirdly, in publick it may be better performed by the joynt prayers of the whole Congregation. Fourthly, it may much profit the whole publick Congregation of Gods people by putting them in mind of the covenant made in Baptisme. Chap. 22

The fifth sort of publick Sabbath duties, are works of mercy and charity which are fruits of faith working by love. Unto which duties the publick Ministers so often as occasion is offered, are to excite up the people, and they ought to offer freely and to make collections for the poore Saints. This S^t. *Paul* taught, 1 *Cor.*16.1,2. and this was in times and ages next after the Apostles practised and performed, as *Justin Martyr* testifies, *Apolog.*2.*pag.*77.

Sixthly, publick censures of the Church, and actions of correction are most fitly performed in publick assemblies of the whole Church on the Lords day, such as open rebuke of scandalous sinners, before all the people, that others may feare. Excommunication and casting out, and excluding from outward communion obstinate and refractary offenders, as hereticks, adulterers, incestuous persons, and such like. Receiving into the Church of God such as are cast out, upon their humble confession, and publick repentance openly before the whole Church. These are not to be done in corners but in the face of the Church, as S^t. *Paul* ordained by commandement from the Lord, and by direction from the Spirit of God, 1 *Tim.*5.20. 1 *Cor.*5.4. & 2 *Cor.*2.6,7. and as divers of the ancients have held and shewed in their practise.

Seventhly, ordaining and calling of Bishops, Pastors and Elders, being of old performed in the face of the whole Church, with publick prayers, and laying on of hands, *Act.*1.15. & 14.23. 2 *Cor.*8.19. As it was of old, so at this day is a very fit duty of the Lords holy weekly Sabbath.

Besides

Chap.22 Beſides theſe publick duties, there are divers private duties which are neceſſary both to make the publick duties effectuall, and fruitfull, and to teſtifie to the praiſe and glory of God the power of his holy ordinances and the worke of the Spirit by them upon our hearts and ſoules.

The firſt of theſe is private prayer, either by our ſelves alone, or in our families with our Children, ſervants and others of the houſhold, for if we muſt pray continually when juſt occaſion and opportunity is offered as the Apoſtle teacheth, 1 *Theſ.*5. then moſt eſpecially before we go unto, and after we returne from the publick aſſemblies, for a bleſſing upon Gods publick ordinances both to our ſelves and others: Our Saviour bids us pray in ſecret, and *David* exhorts us to commune with God on our beds, and to pray after his example, morning, evening and at noone day.

The ſecond is meditation of ſuch as are alone, on things heard in the Church, and repetition in the family for the printing of the word in their minds and memories, and mutuall inſtruction and exhortation one of another, without which the word will take ſmall effect afterwards and quickly be forgotten: Saint *Paul* doth intimate the neceſſary uſe of this duty; where he commands women to aske and learne of their Husbands at home, and not to ſpeak in the Church, 1 *Cor.*14. 35.& 1 *Tim.*2.11.

This is the holy duty which God commended in *Abraham*, *Gen.*18. That he did command and teach his houſhold and Children, which few men can do conveniently on the weeke dayes, when every one is about their worke, ſome in one place and ſome in another, only the Lords day is the fitteſt.

The third is rejoycing, ſinging of Pſalms and praiſing God in our families, this *David* commends for a duty of the Sabbath, *Pſal.*92.1. And this *Paul* and *Silas* taught us by their example, *Act.*16.35. Where they two being in priſon and in the ſtocks, are ſaid on the Lords day at midnight, to pray and ſing Pſalmes with ſo loud a voice, that the Priſoners heard them. And yet I hope none dare call them Puritanes and Hypocrites, as the prophane miſcreants of our time call all the families in which they heare ſinging of Pſalmes on the Lords day.

The fourth is viſiting of the ſick and of priſoners, releiving the poore and needy, perſwading of diſagreeing Neighbours to peace and reconciliation: Theſe are works of mercy, and of Chriſtian love and charity, and

and have no proper end but to bring honour to God, and to make him to be praised of his people, and his people to be edified in love. And being an holy private service of God, they may be done on the Lords day, and our Church doctrine doth teach them, and Ecclesiasticall constitutions allow them. Chap. 22

The last duty is meditating on Gods workes, magnifying them and speaking of them with admiration one to another, if upon any just occasion, or for necessary refreshing we walk divers together into the fields. This *David* mentions in the Psalme for the Sabbath day, *Psal.* 92.45. Where he saith: *thou Lord hast made me glad through thy Works, and I will triumph in the Workes of thy hands. O Lord how great are thy Works?* Thus much for the speciall duties both publick and private, which Christians are bound to performe on the Lords day, which is the Christian Sabbath.

Now the consideration of these severall duties, being some publick, some private, some more proper for the Sabbath, and some for all daies, offer to us some things more to be observed. First the publick duties of the whole Church together, must first be regarded and preferred before private duties at home, and mumbling of private prayers with our selves in the Church, because they make more for Gods glory and mutuall edification, and do shew and declare our Christian unity.

Secondly, publick duties must take up the best, and greatest part of the day, because they are proper to the day, and to publick assemblies, which are to be kept weekly on the Sabbath day: private duties are common to all dayes of the week.

Thirdly, the duties of mercy and charity to men, must give place to the mediate worship of God, when there is no urgent necessity, and they may be deferred to another day, without any inconvenience. Men having opportunity before must not put them off, untill the Lords day, and then by them shoulder out holy duties of piety and God solemne worship. Lastly, by the many and severall duties required on the Lords Sabbath, we see that to him who hath a care and respect of them all, there will be no time left for idle words, and toyish talking, praunsing in pride and vanity, nor for any carnall sports, pastimes and pleasures. But Gods day will bee found little enough for holy duties which are to be performed. And therefore I dare not allow any liberty for any sports how honest and lawfull soever at other times, except they be holy, and Gods worship be furthered, and no better duties by them

Chap. 22 them be hindred: Which no man can in reason conceive or imagine. If God be to be loved above all, and honored and served with all the heart and mind, soule and strength, as the Law commands, I do not see but all Gods people ought so to do, especially on the Lords day, and to be discontent and grieved that they cannot do it so fully as they ought, and not to allow to themselves in these things any liberty which may hinder Gods holy worship. The greatest opposites of the weekly Christians Sabbath, when they have most vehemently disputed, and spent all their arguments, against the observation of the Lords day for an holy Sabbath and day of holy rest, are by the cleare evidence of the truth so convinced, that will they, nill they, their conscience forceth them to confesse: That the spending of the whole day even the space of foure and twenty hours of the Lords day, an holy rest and cessation from all worldly thoughts and cares and from al secular affairs, and in holy duties of Gods worship and service, both publick and private, is a thing commendable and praise-worthy in them, and pleasing and acceptable in the sight of God. To that one only wise, omnipotent, immortall and eternall God, who in all things, and over all enemies, maketh his Truth to triumph, be all honour, glory, and praise now and for ever.

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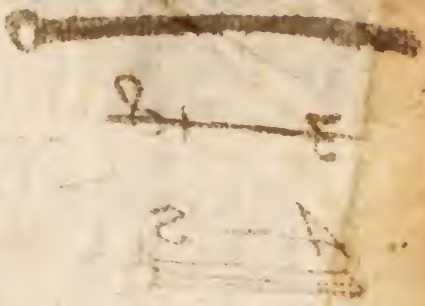
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